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TERMS.

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From the Presbyterian.

Controversy.---No. XXI.

RULE OF FAITH.

Philadelphia, June 21st, 1833.

To the Rev. John Breckinridge.

Rev. Sir,—I have read your last letter with all attention, and shall now proceed to notice such parts of it as require to be answered. It begins thus, "The celebrated Pascal, himself a Romanist." Pascal, Rev. Sir, was a *Jansenist*, and as such, was *not* a "Romanist," nor even a Catholic. This mistake of yours is common among Protestants, even those who ought to be acquainted with the difference. As to his Provincial Letters, critics of all parties are agreed that they were written in a spirit of satirical enmity towards the Jesuits. Racine says they are *nothing* but a "comedy," the characters of which were selected from Convents and the Sarbonne. Voltaire, who was certainly no friend to the Jesuits, says that the whole work is a misrepresentation, in consequence of the author's attributing "artfully (adroitement) to the *whole Society* the extravagant opinions, set forth by a few of its members in Spain and Flanders," (Volt. Siecle de Louis XIV.) So much for your first sentence.

2. If I have charged you with "garbling authorities," and making assertions which are "untrue," I always supported the charge with *proofs*, which remain unanswered. The first sentence of the 2d paragraph is equally unfounded in the truth. It is as follows, "your Bible, your public Prayers, your Breviary and Mass book, your Catechism, decrees of Councils, and Bulls of Popes, *being in a dead language*." Now, our Bibles are IN ENGLISH, our public prayers are IN ENGLISH, our CATECHISMS are IN ENGLISH, our Mass book is IN ENGLISH; and how can you say that they are in a "dead language"—when any one may call at the Catholic bookstore of Mr. Cummiskey of this city, and purchase the very books you mention, all IN ENGLISH! If by such assertions your "credit suffers," as you say, do not, I pray you, throw the blame on me. Catholics have published more editions of the Scriptures IN ENGLISH, *within the last thirty years*, than any other denomination of Christians in the United States. This fact proves how far you are from being correct, when you assert that our "Bibles," are "in a dead language." It proves also how far Protestants are deceived by their blind credulity, and their prejudices, when they say that Catholics are not allowed to read the Scriptures. The *first edition* would be still on the booksellers shelves, if there existed *such a prohibition*—since Protestants never purchase our Bibles.

3. The Bull of Innocent VIII. In your letter No. 16, you stated that it was in the University of Cambridge; and repeated *twice* that *it* was issued in 1477. You subsequently admitted your mistake of *ten years*, as to the time; but, nothing daunted, you "dared me to deny it." I did deny it. Then you proceed to the "*show of proof*," and quote the annals of Baronius. Does he say that such a Bull exists? No. The quotation merely testifies, that Albertus Cataneius was commissioned to preach a crusade against the Waldenses; who, as you yourself *acknowledge*, had already "*taken up arms and* MURDERED those who had been sent among them—or as you express it "slew his servant." This does not prove *the existence of the Bull in the University of Cambridge*. And after having made the assertion, and "*dared me to deny it*," is it not strange that you should adduce such a vague citation, and then say—"here is the Bull, Brief, or whatever I please to call it." Besides, the annals of Baronius, come down only to the year 1198; and yet you quote his authority for a fact which should have taken place in 1487!!! How is this!

4. I must give you great credit for the ingenious manner in which you get over the persecution of the Catholics of Maryland, by the Presbyterians. The persecutors were Puritans. ("Mark, reader, not Presbyterians, Puritans.") This important distinction is to show, I suppose, that the persecutors of Geneva were *Calvanists;* those of Holland, *Gomarists;* those of New England *Congregationalists;* and those of Scotland and England, in the time of Charles the first, as well as their brethren of Maryland, *Puritans*. But pray, where were the Presbyterians, *all this time!* When children disown their parentage, it is a sign they are ashamed of it.

5. As to the case of John Huss, the authority of Lenfant is no better than that of Mr. Wesley or your own. He was the son of a Calvinistic minister, and was brought up to be a Calvinistic minister himself. In 1727, he published what he called a history of the Council of Constance, held one hundred years before the Reformation. And it was *such a production*, as might have been expected from the author of the "history of Pope Joan," which he published in 1694. But he lived long enough to be *ashamed* of having treated with grave authorship, so absurd and calumnious a fable. These few remarks are sufficient Rev. Sir, to show your readers, that your own authority would be quite as unimpeachable against the Council of Constance, as that of Lenfant. He was a bitter enemy of the Catholic church. As to the Safe-Conduct given by the Emperor, I have already, in my last letter, established its *character*, *conditions*, and *circumstances*. With reference to the unfortunate Huss himself, the Council condemned his doctrice; and degraded him as an obstinate heretic, from his rank of Priesthood. But having done this, it declared that its powers as a spiritual tribunal extended no farther. The civil laws of the age and of the city of Constance did the rest. I have the acts of that Council now before me, and I defy *enmity itself* to make any thing more out of them. As to the "devils painted on his paper mitre," it is one of those little tales by which Protestant children are frightened into hatred against Catholics;—the germ of prejudice is planted in their minds;—so that when they have grown up, they are the *unconscious* victims of the "radical delusion" of Protestantism, and imagine that their religious opinions, *no matter what*, are taken from the pure word of God—the Bible alone.

6. In paragraph 4th of your letter, you quote the words of Bellarmine "sunt procul *dubio* extirpandi" to show that they were not "falsified," as I had stated. But you know that we both write from the corrected *proof* of each others letters, which is furnished several days before the paper is regularly issued. You know further that in the *proof* the passage was as I stated—and *candor* should have induced you to say that you had *corrected* the "falsification" before the paper went, finally, to press—which *correction* escaped my notice. You knew that such disingenuousness must come to light after one short week—and that you ought not to have claimed the advantages of a mistake, into which *your own false* citation of the passage had betrayed your opponent, although you had afterwards corrected it.

7. In your paragraph No. 4, you again admit that you had garbled the passage from the 4th Council of Lateran, which, however, you had unhesitatingly pronounced to be "*continuous*." Of course there is *no longer* any issue between us, on that subject. As to what you call "the memorable cases of Tertullian and Wesley," I have already disposed of them by proving all I had asserted.

9. Your 6th paragraph is a vindication forsooth of Bishop Onderdonk's Charge on the Rule of Faith, and a volley of personality discharged at myself. The *former*, it seems to me, was in you, a work of supererogation; and the *latter* is a species of literary warfare in which I am determined not to mingle. I began this controversy to reason, but not to quarrel, with you. And whether you are pleased to represent me as "the fashionable, learned, and powerful Mr. Hughes," or as "a garrulous daw," is a matter of trivial importance to the question, to the public, and myself. But I would simply remark, that I have not attempted to depreciate your talents or qualifications. In fact, the way the world goes, talents and qualifications are quite unnecessary for the man who undertakes to combat the Catholic religion. The task requires only a *bold* and *irresponsible* pen. Call it "Popery," Romanism," "Superstition," "Idolatry," "Mummery," &c. Call the clergy of the church, from the Cardinal down to the Deacon, a consolidated mass of spiritual *knaves*, who understand their parts *so well*, that cholera or pestilence may rage the world, and not find one of them quitting his post, except it be to sink in the grave:—in a word, men who never had a *good motive*, but are always planning dark schemes against the welfare of the human race, for the *sole glory* and aggrandizement of "Anti-christ"—"even their lord God, the Pope." Call the Catholic *laity*, "ignorant," "blind-led," "priest-riuden" debased creatures, who dare not read the Bible, nor even *think*, except as the Pope gives them permission;—do all this, and it will be received by the millions of Protestants as a highly satisfactory and rational refutation of Catholic doctrine. Now it does not require for all this, any rare combination of talents. And as to yours, Rev. Sir, I have so high an opinion of them, that I only regret their not being employed in a *better cause*. If you only knew the Catholic religion *as it is*, I am sure you would not have assailed it as you have done. But until God make *another Revelation*, he will not endow either men or angels with talents equal to the task which you have rashly undertaken. This is the *true secret* of that "dissatisfaction among better informed Protestants," in reference to the actual issue of the present controversy; and whilst they exaggerate my qualifications, and disparage yours, they are guilty of injustice to us both.

As to the "considerable undertone of dissatisfaction," I had reason to believe in its existence, but as you seem to be sceptical on the subject, let me suppose that I was mistaken, and that Protestants generally are perfectly satisfied with the manner in which you have vindicated their rule of faith. But this supposition also, has its difficulties. For in the first place the "charge" to which you refer was in favour of the *Protestant rule*, and opposed to the Catholic principle—and this, *pendente lite!* Neither do you, and the "charge," agree in your *mode* of vindication. *You* deny that private interpretation "is the Protestant rule of faith;"—the 'charge' admits this, if I understand it—where it says that the Scriptures are to be "interpreted as other ancient books"—in the exercise, however, of a discreet judgment. The charge teaches that according to the Protestant rule "moral certainty, but *not infallible certainty*, can be attained," whereas *you* agreed that an "infallible rule has been appointed by Christ himself," and contended that this is no other than the Protestant rule, from which it would follow that those who are guided by that rule, should have an "INFALLIBLE CERTAINTY," of being right;—a conclusion which clashes with that of the 'charge!' Again, the Methodist paper in New York called "Zion's Advocate," by way of letting its readers judge for themselves, as Protestants pride themselves in doing, has *suppressed* all my letters and *published* all *yours!* Judge for themselves, indeed! In contrast with this, look at the Catholic paper published in St. Louis called the "Shepherd of the Valley," which is so small that one of our letters seems to eat it up, and yet it contrives to publish your letter *entire, verbatim* et *literatim;* whilst it economises space by the curtailment of mine! Again still, why is it that two Protestant papers in this city *suspended* the publication of the controversy after having *both* announced that they would furnish regular abstracts of the arguments on both sides!—And after having done so to the number of four or five letters! Why is it that every Catholic paper in the country except one (which published the discussion in New York) spreads out to its readers the *whole* controversy; your writings as well as mine? What does all this look like if there is no dissatisfaction among Protestants generally! Some papers publishing all your letters and none of mine—and others, rather than be guilty of such *unequal* justice, cutting their *own promises* short, by suspending the publication of both! But this is not all: many of them have represented my arguments against the radical delusion of Protestantism, as arguments against the Bible! Do not these proceedings, *this injustice*, this *misrepresentation* and *calumny* argue the evidence of dissatisfaction!

In your paragraph 7, you say that Mr. Wesley never wrote a line in defence of the Protestant Association in London or elsewhere. In answer to this I have to say the "association" itself was of a different opinion. Wesley's letter from which I quoted was dated, Jan 12, 1780. And on the 17th of February following, the thanks of the "Association" were devoted to him for his exertions in the cause. But for further particulars I refer you to my letter to a Wesleyan Methodist in this paper, as I do not wish to answer the *same* arguments or objections coming from two opponents.

10. The rest of your letter, down to your definition of the Protestant religion, which I shall examine presently, is a description of abuses, and of the low state of public morals at, and previous to the pretended "Reformation." That there were abuses, and that there still may be abuses, is what no man of sense and education will deny. But it will be perceived, that Catholics themselves were crying out for the *correction* of these abuses. They demanded a reformation—but they did not conceive that in order to effect it, it would be necessary to deny the existence of FREE WILL in man, as a *moral agent*, with Luther;—they did not conceive it necessary to make God the author of sin, and the slave of his own *foreknowledge*, with Calvin; they did not conceive it necessary, to deny the Divinity of Christ, and destroy the belief of redemption through the merits of his blood, with Socinus:—and so of the other "Reformers." This was not the *kind* of Reformation that they anticipated. They desired that men would *reform their lives*, according to the religion of Jesus Christ;—but the Protestant Reformers *changed* the religion of Christ, and yet testified, as I shall prove in its place, from their own writing, that their followers became *less* moral and *more depraved* than they had been before the change. As for your authorities on those abuses, be pleased to let me know where I shall find them. For example, the reference to the "letter of the three Bishops at Bononia," is too vague. Again the testimony of "Dr. Clagget of Gray's Inn," is no better than yours or that of Mr. M'Gavin. He, a Protestant, quotes from Wolfius, another Protestant; and both together with Lenfant, Robert Hall, and John Wesley may be placed in the same rank of testimony with archbishop "Usher."

Altogether, you will be pleased to quote the *original* authorities, and I will do the same, as I have done from the commencement. Such authorities as those just referred to, are not a whit better than your own assertion.

Before we pass to another topic it may be proper for me to take a retrospective view of the question which has been under discussion, viz. the rule of faith: We started on the principle, that the Son of God having made a revelation of divine truths, and having required the belief of them as one of the *conditions of our salvation*, appointed at the same time, an "infallible" means to arrive at the knowledge of what those divine truths are. To accomplish this, the Catholic church has preserved from the days of the Apostles until this hour, the same uniform principle of religious guidance. For the proof that the Catholic church in holding to this principle, has followed the rule appointed by the Divine Author of Christianity, I refer the candid reader to the evidences adduced in my letters No. 5, 7, and 9—from Scripture, history, Apostolical and primitive usage in the Christian church, and from the very necessities of the case. Let him also see whether in any or all the letters of my opponent, these evidences, arguments and authorities have been refuted.

On the other hand Protestants have adopted from their *origin* in the 16th century, as the "infallible" means of arriving at the knowledge of those divine truths, which Christ revealed, the sacred writings, exclusively, of the Old and New Testament, as *each understands them for himself*. This principle secures to each minister the right to propagate his own conceits, as DIVINE TRUTHS contained in the Bible—and consequently has given rise to heresy of every description, until it has thrown Protestant Christianity into a scene of confusion, contradiction, inconsistency, doubt, indifference and infidelity, in which no man can say who is right, or who is wrong. Is this principle of religious guidance, "infallible!" And if not, who will say that it was established by Christ!

In my first letter I laid down certain arguments to prove that this principle is neither infallible nor competent to the *end* for which a rule of faith was instituted by the Divine Redeemer. These arguments it will be admitted by the candid reader, have not to this day been refuted. The first was, that the Bible was not complete until about the beginning of the second century—and therefore, could not be *the* rule of faith previous to its completion. The 2d was, that the Bible *no where* speaks of itself as *the* exclusive rule of faith—and that, therefore, Protestants have no divine authority for this assumption. The 3d was that the Bible "*alone*," is the Bible on "the shelf"—in which sense it is absurd to speak of it, as a rule of faith. Now the public will be surprised to perceive that you have given up the Protestant rule of faith, in your last letter, except in *this identical and abused sense of the Bible on "the shelf."* In your epistle No. 18, you frankly gave up "private interpretation," as not being "the Protestant rule of faith." In your last you tell me, that in arguing against "private interpretation," I have argued "not against the *real* Protestant rule of faith, *but against its abuses alone!*" You affect to be surprised that I was not aware of this sooner. But I believe, Rev. Sir, that you are the first Protestant writer that has recognised "private interpretation" as an "abuse." The real rule of Protestants is, you tell us, "The word of God as contained in the Scriptures of the Old and New Testaments." This is the real *rule*, but if men try to understand these "Scriptures," it must be by "*private interpretation*," and this, you tell us, is the "ABUSE," against which you say I have been arguing. Now you will not be offended, I trust, at learning that so far as this admission goes, *you are a Catholic*. The Church has always held your declaration on this point—and she has ever taught, that "private interpretation," as it is among Protestants, is an "abuse."

My 4th argument was that the Bible alone cannot attest either its *authenticity*, *inspiration*, or *meaning*—which is proved by the contradictions which Protestants profess to derive from it;—and therefore is *not* the only rule of faith.

The 5th was, that during the first four hundred years of Christianity the Bible was not, and could not be, the only rule of faith—and the proof is, that during that interval the Canon of Scripture was not universally settled in the Church; and even if it had been, copies of the sacred book could not be multiplied for the general wants.

The 6th was, that since the beginning of the world, no controversy was ever decided by the *Bible alone*. 7th. That the Bible PERVERTED by "private interpretation," in other words, the Protestant rule of faith—has given rise to all the heresies that ever did, or do exist. 8th. That in consequence of its "ABUSE," by private interpretation, it makes for the Socinian, as well as for the Calvinist. 9th. That by the same "abuse," it compels a man who is an *orthodox* Protestant to become heterodox, if he *thinks* that he was *wrong* and *wishes* to be *right*. 10th. That it deduces orthodoxy and heterodoxy to the same quagmire of *uncertainty*, in which neither can find any thing more solid, as a foundation, than *mere private opinion*.

Thus it is, that Protestants by adopting a *false principle* of religious guidance, have unhinged Christianity, and left infidelity to reap the fruits of their rashness. Now, Rev. Sir, I contend that these plain, common sense arguments against the Protestant rule of faith, *have not been refuted in all you have written*. They have, indeed, been met with cavil and objection; but if cavil and objection are to be received as *proof*, then the Atheist may triumph. We all admit, Catholics and Protestants, the Bible to be the inspired word of God, but at the commencement of the controversy I assailed "private interpretation," as the "radical delusion of Protestantism," and I am happy to perceive that in your last letter you also denounce it as "abuse." Here then we may take leave of the rule of faith and proceed to the second topic of discussion, which professes to be this:

"IS THE PROTESTANT RELIGION THE RELIGION OF CHRIST!"

To this question I answer with a full sense of my responsibility both to God and my fellow men, *that it is not*. And I am persuaded that all men who are candid, and competent to give due consideration to the reasons I shall adduce, will arrive at the same conclusion.

1. The Protestant religion is only three hundred years old;—whereas "the religion of Christ" is eighteen hundred years—therefore they are not the same. In proof of the premises of this argument, I challenge you to name on the face of the globe, or in the history of the whole human race, any society of Christians *agreeing in doctrines* with the authors of the pretended Reformation or with any sect that has grown out of it. Consequently *either* the religion of Christ was not professed by any society of Christians, until the days of Luther;—*or else*, the Protestant religion is not the religion of Christ. This is a dilemma from which escape is impossible. Is it not then, Rev. Sir, *strange* to hear you answering the question "where was your religion before Luther!" by asking another, "where was your face before it was washed!"

2. Whenever God communicated any *revelation* or *new doctrine* to mankind, he invariably gave to the organ of *that* new doctrine, a *divine commission* to speak in his name; and the power of miracles to prove that God *had so commissioned him to speak*. This was the case with Moses; this was the case with Jesus Christ himself, during his life, and with his apostles, after his ascension into heaven. But the Protestant religion was a *new religion*, since no society of Christians had professed its doctrines *previous* to Luther, and yet its founders had *no divine commission*, and no power of working miracles to show that God had sent them, for this *new work*:—Therefore the Protestant religion is not the religion of Christ.

3. The religion of Christ consists of doctrines which have been revealed, taught, and believed as *positive truths;* whereas the Protestant religion consists of doctrines which are *variable*, *unsettled*, and which are submitted and believed not as *positive truths*, but as *mere opinions:* therefore the Protestant religion is not the religion of Christ.

4. The Apostles of Christianity, besides their power of working miracles in proof of their having *been sent*, preached the same divine faith every where, without the least variation or disagreement; whereas the Apostles of the Protestant religion, Luther, Zuinglius, Henry VIII., Socinus, Calvin, &c., not only disagreed in their doctrines, but denounced each other in the most solemn manner, as *Heretics and deceivers of souls*. Therefore the Protestant religion is not the religion of Christ; even according to the testimony of its founders.

Here, Rev. Sir, are four brief and distinct arguments, which I defy all the powers of human ingenuity to refute:—not because they are of my construction, but because they are *true*, in all their parts. Nothing can overturn truth. You may excite the passions of men to hate it, you may succeed to envelope it in the mists of prejudice, but still it is *truth*, and because it *is* truth, it cannot be altered or destroyed. Permit me then to invite your intention to these four arguments, examine them *joint by joint*, and if they are true, then admit *for the sake of truth*, that "the Protestant religion is not the religion of Christ."

Your definition of the Protestant religion, might have been much shorter and equally to the purpose. You might have said, at once, and in a few words, "The Protestant religion is *not* the Catholic religion." Now this is no definition. You may tell me what the Protestant religion is *not;* whereas I require to know what *it is*. In order to a definition you must describe a thing by *its own* properties, its own *distinctive characteristics*. "The Protestant religion, you say, is the religion of the Reformation." This is no definition; until you have fixed the positive *meaning* of the word Reformation. That word has a great variety of meanings, among Protestants; it gave birth to a numerous off-spring of religions, and I should be glad to know whether you intend to bear a shield broad enough to cover and protect them all. In my arguments above, I disregarded all definition of the Protestant religion; because those arguments are equally strong, no matter *what it is*. But a definition is absolutely necessary, and as yours is the business of defence, it is your duty to furnish it. You have attempted another definition, and told us that the Protestant religion, "is the religion which is exclusively derived from and consistent with the HOLY SCRIPTURES AS THE ONLY INFALLIBLE RULE OF FAITH AND PRACTICE." This, Rev. Sir, is precisely the definition, which the Unitarians, Swedenborgians, and Universalists, give of *their religion*. Do you purpose then, to prove that *their* religion, is the religion of Christ! But as I do not wish to misrepresent the Protestant religion, I desire that you tell me whether *these* denominations are included in it, or not; they are certainly included in *your definition*.

If I were allowed to define the Protestant religion, I should call it "the religion of freethinking about the meaning of the Bible. The religion in which every man has a right to judge for himself; and to make the sacred text of Scripture speak *in accordance with his judgment*. The religion, in which there is neither schism, nor heresy, neither faith nor heterodoxy, because being a religion of *individual speculation*, and *private opinion*, these things are necessarily rendered impossible. I should say, that it is the religion which *cannot recover*, from the moral shock of its own first principles. The religion which if considered in the *aggregate* of its sects, allows its ministers to teach the people that the Bible contradicts itself ten times in *one* page. The religion, in fine, which occupies the *intermediate space*, between *ancient Christianity*, and *modern Deism*, combining certain elements of *both;* and cherishing enmity towards *both*, (especially the former,) and unable to defend itself against either."

Such is, in my opinion the *true definition* of the Protestant religion. Such are its own inherent properties and characteristics. But still as you have undertaken to prove that it is the "religion of Christ," you have a right to define it *as you please*, provided you will only tell me what it is, instead of amplifying its *negative* qualities, by telling me what *it is not*.

Before I conclude this letter, I must call your attention and that of our readers, to a passage of your last epistle which if I understand it, proves that the leaven of *intolerance* is still working in the bosom of Presbyterianism. It is not, indeed, the declaration of the General Assembly; and therefore I am inclined to impute it rather to the irritation of *your* pen, than to the body of Calvinists at large, among whom, I have no doubt there are many who will disapprove of its spirit and bearing as much as I do. It runs as follows:

"In a word, a new era has come in our country. The American people will promptly see, 'who the serpent is (to use your own illustration,) that stings the bosom which warms it.' They will henceforth know where to send their children for education, and when to contribute in generous and abused confidence, to build the Schools, and Convents, and Chapels, that are to train the children to call their parents *heretics;* and are arising to re-establish a religion which never did, never will, and never can, permit a free government or religious toleration. The people are awake or awaking; and you must change your system or lose your prize."

This language, Rev. Sir, will be read not indeed, with astonishment, (considering its source) but with *indignation* by every true hearted American citizen. Is it then a crime in the "American people," that they do not exclude Catholics from the privileges which the constitution secures to ALL! Is the demon of sectarian hatred, ill-will among men, and intolerance to be again invoked;—are the penal laws to be again enacted;—the fires of persecution to be again lighted up, as the nostrum of political salvation for these United States; merely because Mr. Breckinridge is, or affects to be, frightened at the progress of Catholicity! What are the crimes imputed to Catholics! Why, that they establish houses of "education," and that Protestants have been generous enough to contribute to their erection. Now if they have founded such institutions, it is a sign that they are not those *votaries of ignorance*, which you yourself have elsewhere represented them. And if Protestants have "contributed," to aid them in this work (of which you furnish no evidence) it is a sign that these Protestants *approved* of the undertaking, and exercised the privilege of dominion over *their own property*, without consulting their ministers. Farther, Catholic literary Institutions have never cost the public one cent for their maintenance, whereas those under the management of Protestant professors, besides their primitive endowment, have obtained vast sums of the public money. Not to go out of our own State, look at the Dickinson *Presbyterian College of Carlisle, which never flourished except when allowed to *feed at the public treasury of the State;* and after having received a number of legislative grants, as if it were an alms house instead of a College, has finally transferred itself to the Methodists, who, I trust, will make a better use of it.

The Catholic colleges, and houses of education, never beg at the doors of government for any such aid. They hold that the institution which, in this country, is not able to support itself by its own intrinsic merit, ought not to exist. They are patronised by Protestants and I regret that you should have betrayed your mortification at this circumstance. Protestants begin to understand their own interest in this matter. They wish to place their sons in those institutions where there are found good discipline, conscientious tutors, vigilant attention to health and morals, competent and zealous professors, and all the means of a sound, radical, and thorough education;—and if, in their judgment, all these advantages are found in Catholic colleges and seminaries, why should you blame them for not sending their children to Princeton and Carlisle! As for the charge of teaching them to call their parents "*Heretics*," it is a calumny to silly to deserve refutation. Their own interest would forbid them, even if they were inclined. But I appeal to all the Protestant parents that ever patronised those institutions, to say whether their children did not return to them as *obedient*, as *respectful*, as *affectionate* as before they went; and with a more *delicate* and *conscientious apprehension* of their *filial*, *social*, and *moral duties*. Why then should you blame them for their preference?

As to Catholics being a "serpent warmed in the bosom of the American people," it is language, which, as I said before, no *true* son of the Constitution will understand, except to execrate the spirit which it *seems* to breathe. The "American people," *as a people*, knows no distinction of creeds; and yet you speak as if the Government were already *chained to the car of the General Assembly!* The Catholics, as citizens, are part and portion of that "people," being as peaceable in their demeanor, as upright in their dealings, as industrious in their avocations, and as ardent in their attachment to *civil* and *religious* liberty, as any other denomination. When the tree of American liberty was planted, was it not watered with Catholic blood? When the instrument of American Independence was drawn up, was it not signed with Catholic ink? When the provinces on our borders were to be conciliated, was not the commission intrusted to a Catholic Senator, and a Catholic Priest; afterwards Archbishop Carroll When the battle was won, was not the glory of the victory divided with the Catholic soldiers, of a Catholic king! And yet, you speak of Catholics as if they live and breathe the free air, by the *criminal* connivance of "the American people." But *you*, forsooth, are about to rouse that "people," from its apathy to teach them, that in allowing the Catholics to share the benefits of the constitution—*for* I know of no other privilege that they enjoy—they are "cherishing a serpent that will sting the bosom which warms it."

But this, you say, was my "*own illustration*," applied to Presbyterians. Yes, Rev'd Sir, but applied on the *faith of history;* to the Puritans, who, when they were persecuted in Virginia, fled to the Catholic Colony of Maryland, and in return for the hospitality they received, turned round at the first opportunity, and *persecuted those who had exercised it towards them*. Read M'Mahon's History of Maryland. This was *the* case, which was illustrated by the simile of the serpent; and if history testifies that Catholics have at any time, ever been guilty of *such* base ingratitude, I have no objection that you should borrow and apply "my illustration." Your application of it to Catholics, as *distinguished from* "the American people," borders too much on the ludicrous, and shows that you were straitened for matter, wherewithal to excite prejudice against Catholics, when you quit the testimony of *past events*, and appeal to the visions of futurity. But I fear that your *infallibility* as an *historian*, will have impaired your credit as a *prophet*.—Since it is much easier to be acquainted with what *has taken place in the world*, than to thread with prophetic accuracy the labyrinth of future contingencies.

"Chi offende, non pardona," says the proverb. And it would be one happy result of this controversy, if you could only turn against the Catholics that current of jealous apprehension, which for some time past has been sitting in, against the Presbyterians themselves in reference to their ambitious projects and political aspirations. It would be well, if the "American people," could be induced to cast their eyes in another direction. But, Rev. Sir, *I* shall not be the accuser of Presbyterians, as to any *ulterior* political designs. I have marked their movements; their professions of zeal for the glory of God; their *plans* for accomplishing it; their schemes of sectarian *quackery*, by which it would appear that *they* are accountable for the religious, and moral well-being not only of the "American people," but of the whole human race;—their wish to have "Christian parties" in politics, and Christian magistrates, whose duty it is, says their STANDARD to be "nursing fathers of the Church;"—their enumeration of *Presbyterian* votes on the day of election; their attempts to have the mail stopped on Sunday—in a word, their gigantic schemes for the reformation of the world, according their ideas of perfection;—all conspire to produce the apprehension, not that they will seize the civil government (the American people will take *care of that*) but that in their zeal for the sanctification of *others*, they may neglect the sanctification of themselves. This is *all* the evil that I apprehend from the intermeddling and pragmatic spirit, which seems to animate the zealous members of Presbyterianism, from the Moderator in General Assembly, down to those well meaning children who cherish large notions about curing the moral distempers of a whole neighbourhood, by thrusting tracts into every house, whether the family desires them or not. But as to the "American people," they have nothing to dread on either side, —they will take care of the *State*, if clergymen will only take care of the *Church*—the denomination, however that *first attempts* to bring about a *union* of these two, makes preparations for tragic nuptials.

In your postscript you charge me with attempting to injure the Rev. Mr. Burtt. I really cannot suffer such a charge to pass unnoticed. How does the case stand! You stated that you had been informed that Bishop Kenrick had warned the people against reading this controversy. You subsequently apologized to *him;* but transferred the charge to *some other* of the Catholic clergy in this city. The charge itself was a "GRATUITOUS FALSEHOOD," because there was not the *shadow of foundation for it*. This was manifest, from the ludicrous texture of that ludicrous composition, signed John Burtt —and more so still, from the letter of the Rev. Mr. Fitton, of the "Connecticut Valley," who proves it a *falsehood*, by showing that he was in Washington city, on the very day on which he is charged with having issued the "prohibition," in St. John's church, Philadelphia. It was a "CALUMNY," because it insinuated dishonesty of purpose on the part of the Catholic clergy, in forbidding the people to behold the light of *truth* which your pen was shedding, around the topic of controversy. This was the state of the case independent of any man's authorship. And when I held Rev. John Burtt as *accountable for it;* you should remember that I did so, on your own specific testimony, for in your last letter but one you stated positively, that Mr. Burtt was "THE ORIGINAL, AND RESPONSIBLE INFORMANT." If that Gentleman is injured, therefore, let him charge the injury upon *you*, or upon *himself*, or on *both together;* but not upon

Yours, &c. JNO. HUGHES.

Education.—In the city of New York, it is matter of notoriety that there are many thousand children—the number is stated by Mr. Taylor at 13,000—who can neither read nor write. Yet it is equally matter of notoriety, that *abundant provision already exists* for the instruction of all these, if they could only be made, or their parents and guardians for them, to embrace it. The Commissioners of Common Schools in that city employ an agent at an annual salary of $800, whose sole business it is to go about in all sections of the city, to induce parents to send their children to school—free of all charge—and the Common Council have done their part in aid of this effort, by an ordinance "excluding from the participation in public charity when it may be required, all out-door poor, whether emigrants or not, who, having children between the age of five and twelve, neglect or refuse to send to some one of the public schools.

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*Grants by Legislature to Dickinson College:

1786, April 7, 500*l.* and 10,000 acres of land, exchanged afterwards for $6000, say	$7335 00
1788, Oct. 4, a lot of ground in the borough of Carlisle.	
1791, Sept. 20, 1500*l* say	4000 00
1795, April 11, $5000	5000 00
1806, Feb. 24, $8400 on mortgage free of interest for five years; but	
1819, the trustees discharged from the payment,	8400 00
1821, Feb. 20, $2000 annually for five years,	10.000 00
1826, Feb. 13, $3000 annually for seven years,	21,000 00
	$55,735 00

Making in all fifty-five thousand seven hundred and thirty-five dollars of the public money given to the Presbyterian Dickinson College of Carlisle!

For the Western Luminary.

WESTERN FOREIGN MISSIONARY SOCIETY.

Mr. Editor:—I was gratified at witnessing the unanimity with which the West Lexington Presbytery, at its spring meeting, passed a resolution, amongst others, to *support one foreign missionary*, in connexion with the above society. And I sincerely hope, that the committee appointed to devise and recommend a plan for carrying out the measure will soon report, for while the Presbytery delays, the heathen perish "for lack of vision." My *first* reason then why I desire (as I trust many others do) that we shall enter upon the work *immediately* is, because the Society has the same grand object in view which its elder sister, the A. B. C. F. M., has, viz: the conversion of the heathen, wherever God in his providence gives opportunity. 2nd. I desire it, because I believe that aiding the younger society will not, upon the whole, take away from the older one. Experience has shown, in the case of the Foreign Missionary Societies of England, and wherever a trial has been made, that the first and even second board of missions formed, suffered no diminution of support, because of the formation of other societies. 3d. I desire the resolutions of the Presbytery to be carried out with energy and unanimity, because according to the plan of the W. F. M. Soc. the Presbytery may *select the missionary* from their own bounds, whom they will support,—to some degree *choose the field* of labor—have him *report to them;* and because by being auxiliary she may, by her representatives, *vote* and exert an influence in the affairs of the society. 4th. I desire it, because it will give a *definite* object to the Presbytery, and each congregation may itself go to work, having a specific object in view, which is calculated to give more interest than a more indefinite plan. 5th. I desire it, because the seat of the Society's operations is in the West, and liable to be changed, when it is deemed expedient. 6th. I desire it, because while it leaves every congregation to its *voluntary* choice, it is so organized as to be a society under the entire control of our own branch of the church, and calculated to enlist *persons* and *means* that would not so readily engage in the missionary work in any other way. While, with all my heart, I wish success to every society calculated to carry a knowledge of the gospel to the heathen, other things being equal, I do (as every member of our branch of the church may) feel a preference for the society more immediately under our own care. But, *lastly:* I am anxious that the West-Lexington Presbytery should go forward immediately in her appointed work, because I believe it will stimulate the Transylvania Presbytery in her work of supporting a missionary under the A. B. C. F. M., and other Presbyteries in the West; and also, because by the effort I believe the fears of some may soon be disappointed, and it be seen that the fraternal feeling which has thus far characterised the two societies, may be continued. Let us go up at once and possess part of the "field," which "is the world."

CALEB.

From the Cincinnati Journal.

REV. DR. BEECHER'S LETTER

TO THE EDITOR OF THE NEW YORK EVANGELIST.

Cincinnati, July 28, 1833.

Rev. Brother,

I have just read in the Evangelist, of July 20th, taken from the Revivalist, some thoughts on 'How shall christians sustain revivals?'

I have preached the gospel thirty-three years, have passed through some eight or ten revivals, under my own care, beside being intimately conversant with the movements of many others. There is no one point, which I have studied as much, or labored with such intense desire to accomplish, as to discover the secret of an undeclining and perpetuated revival. I discovered often what seemed to be the cause of shortening the date of one revival, and resolved to guard, and did guard against it in the next; but still the revival stopped. I detected finally, as I thought, all the causes which ordinarily operate to shorten revivals, and on the coming on of another, set them in order before the church, and warned and exhorted myself and the brethren, to avoid them, and instructed and warned other churches; and still, revivals came and departed as usual.

Among the causes of shortening the date of revivals, which I discovered, one was, the prevalent opinion among ministers and christians and sinners, that it must be so as a matter of irreversible mysterious sovereignty, an opinion which I attempted to crucify and bury deep in the earth, with all the merited disgrace belonging to falsehood and soul-murder.

A second cause I found in the declension of that strong sense of absolute dependence on the special influence of the Holy Spirit, which took place, as the exigencies of necessity, which pressed down the church in the beginning, were alleviated by *success*. I tried to keep the pressure on, and *could not* make the church feel when the bridegroom was present, as they did when he was absent, or when the tide of mercy was rolling over them, as they did when the clouds were dark and destruction was impending.

A third cause I found in declining gratitude as the obligation for it increased, from which it *would come* to pass, that conversions would be spoken of almost as ordinary events, and fifty be received with less intensity of emotion and fervor of thankfulness, than attended the first five or fifteen which announced that the Lord had come indeed and begun his work; and this cause of a declining revival, I have never been able to prevent.

A fourth cause of a shortened date of divine mercy, I discovered often, in the spiritual pride and insidious self-righteous complacency attendant on successful instrumentality.

Though I have watched and prayed against it, with great vigilance and importunity of supplication, I fear I cannot say, that the feeling never found its way into my own heart. And I have never seen a revival in which it did not to some extent prevail, and often to an extent exceedingly manifest, and always ominous of the quickly suspended influence of the Spirit.

Fifthly, I have known revivals injured and ended, by an honest, but misguided intemperate and censorious zeal.

And commonly the evil comes through the medium of the same unperceived spiritual pride and self-complacency on the part of those who might justly be styled, the working men in the revival. These, desirous in the beginning, from the best of motives, to arouse and concentrate the undivided energies of the church, and warmed by success, would exhort and call upon their more worldly or more phlegmatic brethren, to be up and doing, till the contrast of their own zeal, with so much vis inertia produced a dangerous result of pride and impatience and petulant rebuke, which degenerated into scolding exhortations, on the one part, and chafed feeling and wounded pride on the other, until the spirit of the revival was about equally gone on both sides, and the spirit of goodness grieved, alike by Jehu zeal, and cold formality, ceased from his work of mercy.

Sixthly, I discovered also in the early part of revivals, an intensity of feeling, and a vigor of action in ministers and churches, which I suppose the laws of our nature do not permit to be made perpetual, and which, yet seemed often indispensable, as things were, to arrest the public attention, and bring down eternal things with power upon the public mind. Of course, when I have attempted moderation, I have lost the revival for want of moral power, and when to avoid this, I have taxed my own and the system of others, I have found exhausted nature to be the occasion of shortening the date of special mercy. I have tried by many soundings and careful observations, to find the safe middle channel of so much excitement and effort as can be steadily endured, and at the same time so condensed and applied, as shall rouse and command and control public sentiment and feeling, as the means in the hand of God of a perpetuated revival; but as yet, I must say, I have not found it. I have known revivals to cease, because, and only because the means ceased, from the exhaustion of ministers, at a time when all which could be done told as auspiciously as at any time.

Seventhly, I have learned, that any thing which agitates the public mind, and breaks the train of serious associations in or out of the church, is exceedingly injurious and fatal. Especially the collisions of rival denominations, and particularly if the collision has respect to ceremonies instead of doctrines. But as yet, I have not been able to protect the public mind against such intrusion, or to secure the uninterrupted march of mental association and divine influence.

Eighthly, I must mention fear as another cause of stopping revivals. The fear that the revival will stop, and is about to stop, entertained by one and another, and these fears whispered and propagated.

I have known such an invasion of fear, without any apparent cause, at a time when the work was unabated in its power, and I never knew an instance in which, unless that state of feeling could be arrested and substituted by hope, in which the revival did not decline almost immediately.

I will only add at this time, as a cause of concluding revivals, the feeling, if not the opinion, that the blessing obtained, is enough to answer for the present, and that as much time has been devoted to the work as can be spared, and that it may be well to stop and rest, and attend to the world, and return to a revival effort again at some future time.

I have read much in your paper from various correspondents, about churches having revivals all the while, written with the best intention, I have no doubt, all of whom, have said many things which I approve; but not one of them have helped me over these difficulties of thirty year's experience, which I have named; and they are every one of them, too specific, and real, and stubborn, to yield to general exhortation and declamation. It is my earnest, respectful, and most affectionate request, that your correspondents would turn their attention to these nine specific causes of hindering revivals, and help a father in the ministry out of difficulties which he has not, to this day, been able to obviate in revivals of religion. Let them be particular, and tell us not only how to disprove, but how to *eradicate* the opinion, that revivals are and must be transient.

2. How to keep up a deep and humbling sense of our impotency to convert men, and dependence on the Holy Spirit, and the pressure of necessity, in the midst of abounding prosperity.

3. How to prevent the decline of gratitude, with the augmentation of spiritual mercies.

4. How to keep out self-complacency and spiritual pride, resulting from successful effort.

5. How to prevent the degeneracy of true, into censorious zeal, in exhorting and reproving delinquent brethren.

6. How to find and keep the middle channel of habitual feeling and action up to, and not below, nor above, the exigencies of the work, and the enduring capacity of our nature.

7. How to shield the public mind from diversion, and the collisions of rival denominations.

8. How to prevent the intrusion of undefined, involuntary fear and apprehension, and make christians, when they feel it, seal the lip, and go on praying, hoping, and acting as if they did not feel any fear.

9. How to make good men willing to work all the while, as devotedly in a revival, as they must do to move the work on by God's blessing, up stream. When they will help me out of these troubles, and a few more, which I will name at another time, I will be prepared to repay their kindness, by a dissertation on the certain, effectual means of perpetuating in every church, a revival of religion.

I am, respectfully and affectionately, yours,

LYMAN BEECHER.

REVIVALS.

At the Stamping Ground church, in Scott county, Ky. we have been informed that a great revival of religion is in progress, under the ministerial labors of the Rev. James D. Black. During about a week ending on last Saturday, we understand br. Black had baptised sixty-three persons, and the work was still increasingly prosperous.—*Cross and Banner.*

Letter from the Rev. Jas. W. Mansfield, to the editor of the Cross, dated

Caldwell co. Ky. July 29, 1833.

Brother Chambers,—I have just returned from a four days' tour of preaching in Livingston county, where I preached seven sermons, administered the sacrament once, and baptised 15 persons, two of whom were baptised in the night, a man and his wife, being all the family. The glorious revival mentioned in my last letter, moves on in triumph and has reached the Salem church. I have baptised 16 there of late—many appear deeply serious, and a goodly number have professed, who have not joined the church. I have baptised in all, in the three churches which I attend in that co. 44 since the revival commenced.

At Louisville a most interesting sacramental meeting was brought to a close on Tuesday of last week. During the meeting sixteen made a public profession of religion; and many more were awakened.

It may be proper to state that there is no Presbyterian church at Louisville. It is seven miles from Maryville, and at present is within the bounds of New Providence church.—*Maryville Intelligencer, July* 31.

Lebanon, *in the Fork, Knox co.*—We are informed that about sixty persons have joined this church since the commencement of the late revival.—*Ib.*

In Jefferson and Green counties we hear that the work of God is still progressing. In almost every church, where the gospel is faithfully preached, sinners are flocking to Christ.—*Ib.*

The Rev. Fields Bradshaw, our missionary at Mount Meigs, near Montgomery, Alabama, under date of June 19, 1833, expresses much gratitude to God for the blessed results of a protracted meeting, held there in April. Eight or ten were hopefully converted, six of whom have since united with his church there, at a sacramental meeting, held in May, concerning which Mr B. makes the following remarks.

This meeting was marked with more solemnity and fixed attention, than any that has ever been held at Mount Meigs; and this congregation has improved as much in point of good order and attention, in the last six months, as any I ever knew. The brethren are much more engaged in prayer than formerly. Our protracted meeting has had a very salutary effect upon the harmony of different denominations. The Baptist and Methodist brethren cordially united with us in all our devotions.—*Home Missionary.*

From the Rev. J. H. Gass, Missionary at Dandridge, New-Market, and Strawberry Plains Churches, Tenn., June 23, 1833.

On the 5th day of April, we commenced a protracted meeting in the Strawberry plains Church. In the progress of the meeting, there was such a mighty out-pouring of the Spirit of God, that there were but few in the general neighbourhood but what gave evidence of much feeling, and the most of them hopeful converts. The meeting continued five days, the last of which was the most awfully solemn. Among the subjects of this work, were parents and children, the husband and wife, the white and black, the old and the young, the sober man and the drunkard.

Since the commencement of this meeting, we have received thirty-one members into the communion of the Church.

We held another protracted meeting in the New-Market Church, which commenced on the 4th day of May, where the Lord's work still continued. There have been many hopeful conversions in the country around. Thirty-two additions have been made to this Church, during the year of my commission. In the Dandridge Church there have been thirty-seven added on examination, and four on certificate. The work is yet going on, in some degree, here and in all the neighbouring churches. The Sabbath School is doing well; also the Temperance Society is gaining ground beyond the calculation of its warmest friends.—*Ib.*

Congregational Union of England and Wales.—The first annual meeting of this body was held in London on the 7th, 8th, 9th and 10th of May. The Rev. Dr. Cox, and the Rev. Messrs. Colton and Frazer of this city, were present as visitors. Among the resolutions adopted we notice the following:

That this meeting cannot receive from the Presbyterian Church of the United States of America such cordial expressions of regard as those contained in the excellent letter of the Rev. Dr. Ezra Styles Ely, their Stated Clerk, without the most sincere reciprocations; and, sensible of the great advantages to be mutually derived from the proposed interchange of Delegates, recommend to the committee to make the requisite arrangements for endeavoring to procure two or three brethren to proceed to America, in the spring of 1834, so as to be present at the meetings of the General Assembly in Philadelphia; and also at such meetings of the Congregational body in New-England, as they may be able to visit; and to collect and communicate such information as will be mutually interesting, respecting the state of religion in both countries.—*N. Y. Observer.*

Congregational Delegates to America.—We learn from a letter recently received in this city from London, that the Rev. Dr. James of Birmingham, and the Rev. Mr. Blackburn of Pentonville, London, are the two clerical brethren nominated by the Committee of the Congregational Union, as Delegates to America next spring. A third is to be sought for in the person of some layman.—*N. Y. Obs.*

A MANUFACTORY OF IDOLS.

The Rev. Charles Gutzlaff, in giving an account of a voyage along the coast of China, remarks,

"In the afternoon, Sept. 22d, we passed a grove, on the left bank of the river Pei-ho, which is said to have been visited by the emperor Keenlung. It contains a few houses, but is at present a mere jungle. On the opposite bank we observed a shop, having a sign with this inscription, written in large capitals, *Idols and Budhas of all descriptions newly made and repaired.* This sign told plainly the condition of the people around me, and called forth earnest intercessions on their behalf."

VOYAGES OF MR. GUTZLAFF.

The late voyages of Mr. Gutzlaff along the coast of China, demonstrate a strong disposition among the people to welcome foreigners who come peaceably to their shores. The fact is so obvious, that these voyages will probably constitute an era in the commercial and religious history of that country. Already is mercantile enterprise awake, and determined, if possible, to break down the barriers against trade erected by the government; and the prospect now is, that what cannot be effected by embassies and treaties, will be silently accomplished by public opinion in China, roused by the voice of commerce along her whole extent of sea-coast to control and change the laws. Here, brethren, we see the elements of human society put in motion and controlled, by the gracious Providence of our God, for the advancement of his religion; and it is a glorious fact, that war, revolution, colonization, commerce, science, art, and a thousand other causes, are bringing every part of the earth within reach of the church; and preparing a high way for her through all nations.—*Instr. to China Miss.*

Gutzlaff.—The journals of this enterprising missionary are among the most attractive religious papers of the day. With all the adventurous perseverance of Wolff, he is free from his fanaticism, and hazarding his life again and again, he has ventured to penetrate into China. The temper and acts of this pious Prussian, his heroic purposes and patient endurance, his self-renouncing spirit and child-like love, remind us of apostolical days. It is pleasing to see, that not only the number of missionaries, but their character increases. Judson will be remembered among the wonders of our time;—or rather, shall we not hope, that when a thousand Judsons, and Gutzlaffs, and Morrisons, and Careys, shall have risen, these men will be looked back upon, as the earliest constellations which rose upon a starless night?—*Presbyterian.*

RELIGION IN SOUTH AFRICA.

Perhaps no portion of the unevangelized world is making more rapid advances towards civilization than South Africa. The British government is more enlightened and liberal than in past days. The "Bible and School commission," formed in 1813, have established schools in the principal village of each district of the colony. In two schools in Cape Town, and twenty-four elsewhere, belonging to the Commission, there are 1,267 scholars. In Cape Town, there are twelve private schools for boys and ten for young ladies; two schools of industry have one hundred and forty scholars; an infant school has sixty pupils; a grammar school, begun in 1824, is supported by government, a college begun in 1829, supports itself, and is the first institution in the colony which has rendered it unnecessary to send children to Europe for education, and will be the means of raising many competent teachers for the district schools. The Dutch have a school, preparatory to the college, with 180 scholars. All these schools are independent of the various missionary and Sabbath schools. Temperance societies are about to be established in several places. It seems that the Hottentots have frequently been paid for their services in brandy alone. Among the Caffre tribes, occupying several hundreds of miles of the coast from Keiskamma river to the vicinity of Dalgoa bay, there are eleven missionary stations. Thirteen missionaries, connected with these stations, have lately requested the British and Foreign Bible Society to aid them in printing the Bible in Caffre. Many of the stations in Caffreland have, during the past year, been visited with the special influences of the Holy Spirit. At Lattakoo, 630 miles north-east of Cape Town, a printing press was established in June, 1831, which is now occupied on various small books.

The island of Madagascar is supposed to contain 4,000,000 of inhabitants. The queen, by an order of May 20, 1831, gave the missionaries of the London missionary society, liberty to preach, and her subjects permission to act according to their convictions. The printing of the New Testament in Mallagasse, and a considerable part of the Old, is completed. The number of scholars in the schools is about 2,200; and of communicants, 100.

MISSIONARY WANTED FOR LIBERIA.

A gentleman in Glasgow writes that the ladies of that city propose to establish a school for the benefit of native Africans in Liberia.—He also states that efforts are making among the gentlemen to assist the missionary cause in Africa. They wish to employ a suitably qualified missionary, who would devote his time to visiting the natives in Liberia at their own dwellings, for the purpose of making known to them the gospel and seeking their conversion. "Suppose," says the letter from which we quote, "that fifty pounds sterling were raised annually in Glasgow for this object, would that sum be sufficient for the support of a devoted man of God who would labor (not loiter?) Could you direct to such a man, and make the necessary arrangement for us? We should of course require him to keep a journal and send it home to the committee here. He must be a Christian, well acquainted with the Bible, and of evangelical sentiments. He must be a man really desirous of bringing souls to God, and a man of prudence and wisdom. Several pounds have already been lodged in the hands of the treasurer of this christian philanthropic society as a commencement for the above object."

We are told that the sum proposed for the support of a missionary among the native Africans by our Glasgow friends is too small, and that $400 for the first year at least would be indispensable. The expense after that time might be somewhat diminished. We hope that some properly qualified person will offer himself for the service. There are few fields more full of promise to the missionary laborer. A door of access is opened through the colony to more than 100,000 souls, who may be supplied without delay with the bread of life, if there are any able and willing to go among them to distribute it.—*N. Y. Obs.*

THE DISCUSSION TERMINATED.

The Debate on the question of forming, in this city, (Portland, Maine,) an auxiliary Colonization Society, which has taken a wide range, brought under discussion almost every topic connected with the odious and humiliating subject of slavery, and which has been protracted through six or seven evenings,—was brought to a close on Friday evening last. As faithful chroniclers we must say, that the cause of Colonization has gained much from the discussion. Its friends were prepared to enlist in it, intelligibly and energetically. The question of adopting the constitution, previously reported, was taken by a ready and full vote, and two hundred names immediately given in,—although the hour was late, and a great proportion of these were females. Committees of two, from each religious society in the city, were appointed to present the constitution for the signatures of our citizens generally.

This is found to be an exceedingly exciting subject. We have no fears that our community will feel too much—it ought to make every heart ache, till slavery be abolished from our land—but there is need of caution lest the good people feel unkindly toward each other, because they judge differently respecting the measures in operation for mitigating and annihilating its evils. Better far, than a division of counsels and efforts among the good, the real friends of the blacks, would be a new organization under a banner, whose motto all could understand. There are myriads of anti-slavery men, who never can range themselves under Mr. Garrison, as their leader.—*Christian Mirror.*

MEETING ON PUBLIC SCHOOLS.

Agreeably to the notice inserted in our last paper, a meeting to hear statements respecting the condition of public schools in different parts of the United States, was held in Catham-street chapel, New-York, on Tuesday evening, July 23. His Honor the Mayor presided at the meeting, supported by the Hon. Peter A. Jay and Judge Irving. An address was delivered by Mr. J. O. Taylor, an agent of the American School Agent Society, established last year in Massachusetts. Mr. T. stated that he had recently travelled through the United States for the purpose of collecting facts on the subject of schools and the state of education, and the following are among the general results of the investigation.

In *New-York*, according to official reports made two years since there were 508,818 children of a proper age to attend school, viz. between 5 and 15, and the number who actually attended was 494,959.

In *New-Jersey*, according to an official report to the Legislature, there are 11,573 children, who do not attend school; and there are 1,500 adults in that old state who are unable to read. Population of the state in 1830, 318,569.

In *Pennsylvania*, there are 400,000 children, and only 150,000 of them in school, leaving 250,000 without instruction.

Ohio has introduced the New-York school system, the best system in the country.

Indiana and Missouri have no school funds, and have adopted no measures for establishing schools. There are in Indiana more than 22,000 children and 18,000 adults who cannot read. Population of Indiana in 1830, 343,028.

In *Illinois* there are more than 20,000 children and 31,000 adults who cannot read. Population in 1830, 156,608.

In *Kentucky*, according to the statement of President Peers, only about one third of the children were educated in 1833. Population in 1830, 522, 701.

In *Tennessee*, only one-quarter of the children are educated. Population in 1830, 540,300.

The meeting was addressed by Col. Stone, R. Fisher, Esq. and other gentlemen, and the following resolutions were unanimously adopted.

Resolved, That in the opinion of this meeting the Common Schools of this State are generally deficient in good teachers, and that as an unavoidable consequence of this defect, the benefits of which the Common School system is susceptible, are very imperfectly enjoyed by the youth of the State.

Resolved, That a Committee be appointed to prepare a Memorial to the Legislature, praying for the endowment by the State of a central institution for the education of teachers upon a scale co-extensive with the public wants.

Resolved, That it be also the duty of said Committee to adopt measures to procure the co-operation of the people of the other counties, in forwarding the object proposed in the preceding resolution.

Resolved, That this meeting highly approve of the measures adopted by the American School Agent Society, and recommend them to the encouragement and support of those who are friendly to the diffusion of knowledge.

Manual Labor Seminary.—A number of gentlemen in this city and vicinity obtained from the last Legislature a charter for an Institution, to be called the Connecticut Manual Labor Institution. It is to be located in Hartford or in its neighborhood. The object is to connect manual labor with study—and to furnish to young men facilities to prepare for the active duties of life, and for admission to College. Several gentlemen have already subscribed very liberally to the object, and an appeal will, before long, be made to the public in its behalf. —*Hartford Conn. Obs.*

TEMPERANCE IN MASSACHUSETTS.

This state is among the foremost in the great and good work of the Temperance reform, as will be evident from the following facts, which we select from a statement in the American Quarterly Temperance Magazine.

In *Boston* there are already at least four large temperance hotels, while the cities of New-York and Philadelphia have, as far as we know, not one.

Twelve towns in the county of *Hampshire*, are stated to have, within all their bounds, not one place where spirits are offered for sale.

The commissioners in *Plymouth county* refused to grant licenses, all the merchants in the town of Plymouth having voluntarily abandoned the traffic.

In *Essex county*, where there are several large towns in which no license has been granted, there are more than 15,000 members of Temperance societies. Beverly has but two establishments for vending ardent spirits, where five years ago, there were from 20 to 30. The people of Andover, and the large manufacturing town of Lynn, have instructed their selectmen not to grant licenses.

The greater part of the vessels sailing from *New Bedford* are temperance vessels.

At *Nantucket*, the people in town meeting voted a request to their merchants, to discontinue selling; with this, most of them, complied, and the masters of several packets offered to carry the liquors back to New-York, freight free.

Conversion of an Antagonist.—The Religious Narrator relates that while the late revival of religion was in progress in Sandy Bluff in the state of Illinois, Gen. R———, an infidel of fine talents, was selected by his party to meet Mr. P——— in *public*, and disprove the Bible. He accepted the appointment, and the day was fixed upon, and *public notice given.* On that *very day*, Gen. R——— was baptized by Mr. P———, in the presence of a deeply affected and immense concourse of people. His powerful mind is now on the side of truth.

We are sorry to see the announciation of a new periodical work entitled the "*Terrific Register*, or Records of Crimes, Judgments, Providences, and Calamities." It is not the better for being a reprint of a London work, where the most atrocious crimes are numerous, and the accounts of them gross or *terrific* in the highest degree. These cannot but injure youthful readers and all persons of weak mind or excitable imagination. Atrocious deeds often proceed from disordered fancy; as often, perhaps, as from depravity of heart. There are springs of action and infirmities in our nature, upon which such narratives of blood, turpitude or *calamity*, may operate in a lamentable way. Strength of intellect, moreover, is required to extract the salutary moral and obtain the right interpretation of *Judgments* and *Providences*. For our parts, there is scarcely any work,—any equivocal at least,—which we would not rather see enter into families as regular reading, than the one above mentioned. We are not acquainted with it, but we infer the complexion of its contents from the matter of similar publications which we have seen, the horrible and shameless details which are introduced into the London newspapers, and the custom of the London presses generally to pander to curiosity and irregular appetite of what kind soever, reckless of consequences in relation to morality, order, and the balance or equability of individual character. The *Terrific Register* will be only the worse for being "illustrated by engravings," and "the cheapest work ever published."—*Nat. Gaz.*

From the Presbyterian.

"SHUT THY DOOR."

How rarely do we comply with the spirit of this injunction, as it stands on the page of inspiration! We enter our closet and *literally* the door is shut. But are we as careful to obey the directions implied in the precept, as we are to conceal ourselves from the eyes of the world? Do we call in all wandering thoughts, and repress all unhallowed feelings? Do we exclude from our solitude all but God, and our own souls? Do we realize that we are holding an interview with the King of kings? Do we shut out the vanities, the allurements, the follies and the thoughts of the world, and give our undivided attention to communion with the Father of our spirits?

Shut thy door! "Some words in Scripture are very emphatical. *Shut thy door*, means much. It means, shut out, not only nonsense, but business"—not only business, and active pursuits, but the cares and concerns of the world, "not only the company abroad, but the company at home. It means, let thy poor soul have a little rest and refreshment; and let God have opportunity to speak to thee in a still small voice, or he will speak in thunder." Let him speak in mercy or he will soon speak in judgment.

Y. A.

THE INFIDEL.

It is an awful commentary upon the doctrines of infidelity, that its most strenuous supporters have either miserably falsified their sentiments in the moment of trial, or terminated their existence in obscurity and utter wretchedness.

The gifted author of the "*Age of Reason*," passed the last year of his life in a manner which the meanest slave that ever trembled beneath the lash, could have no cause to envy. Rousseau might, indeed, be pointed out, as in some degree an exception; but it is well known that the enthusiastic philosopher was a miserable and disappointed man. He met death, it is true, with something like calmness. But he had no pure and beautiful hopes of aught beyond the perishing things of the natural world. He loved the works of God for their exceeding beauty—not for their manifestations of an overruling intelligence. Life had become a burden to him; but his spirit recoiled at the dampness and the silence of the sepulchre—the cold unbroken sleep, and the slow wasting away of mortality. He perished, a worshipper of that beauty, which but faintly shadows forth the unimaginable glory of its Creator. At the closing hour of day, when the broad west was glowing like the gate of Paradise, and the vine-clad hills of his beautiful land were bathed in the rich light of sunset, the infidel philosopher departed. The last glance of his glazing eye was to him an everlasting farewell to existence—the last homage of a godlike intellect to the beauty of creation, and the holiness that made it. The blackness of darkness was before him, the valley of the shadow of death was to him unescapable and eternal; the brighter and better land beyond it was shrouded from his vision, and lost, forever lost to his enjoyment!

From the (Frankfort) Commonwealth.

We know that it is not the custom of the country to make any particular mention of the death of coloured persons, and we would not depart from it without sufficient reason. Henry Madison, the *pressman* of this office, was taken sick on Saturday after breakfast and died a little after dark on the same day—his disease was the cholera. This man was liberated some time ago by the Rev. Robert J. Breckenridge on condition of his becoming a citizen of Liberia. He accepted his freedom on these terms, and the liberality of his master extended to him the privilege of labouring in this country until the proceeds of his work would be sufficient for the purchase of his wife and child. He had devoted his time most diligently to effect these objects, and was preparing himself to fill an important and useful station in the colony. He had learned to set up type with considerable rapidity and was a most admirable workman at the press. It was his intention to have established a newspaper in Liberia, in which he must have succeeded, for he was a man of good strong natural intellect, and of the most unexceptionable morality. His loss to that colony may be said with truth to be no common loss, and it will also be felt by the society in Kentucky, since they would have found in him an able advocate and coadjutor in all their plans for removing the free people of colour to Africa. The following testimonial of his character is from his deed of emancipation, and is the language of his master, in whose family he was born and brought up to manhood—"He is a good pressman, an excellent farmer, and tolerable house painter; and who I have much reason to believe to be a man of integrity and a servant of God. I have set him free, because I deemed it inconsistant with the laws of nature, the rules of Justice, and the commands of the Almighty, that such a person should be held in Slavery."

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, AUGUST 14, 1833.

☞ CAMP-MEETING.—According to the notice previously given, the Camp-meeting to be held at North Middletown, Bourbon county, will commence to-morrow (15th inst.)

THE NEW HYMN BOOK.

It is known to most of our readers, that the General Assembly of our church appointed a committee, several years since, to prepare a Hymn Book for church worship, to supercede Watts's Psalms and Hymns, now in common use. At a late annual meeting of the General Assembly, this committee, composed of a number of the most competent and influential individuals in our communion, laid the result of their labors before that body. The book they have compiled, as a substitute for the one now in common use, is composed chiefly of the psalms and hymns contained in Watts's hymn book, with the occasional omission of a psalm or hymn found in the common edition of Watts, the alteration of others, and the insertion of a considerable number from the various authors who stand highest in the department of sacred psalmody.

The General Assembly have recommended this work to the Presbyterian churches in the United States, as a substitute for the one now in common use.

The admirable work of Dr. Watts, which has been so long used in our churches, and which has been, and still is, so highly and deservedly esteemed, will, doubtless, be parted with, by many, with the regret which accompanies the separation from a very dear and long-tried friend; one who has been a free participant of the most interesting and dearly cherished seasons of joy and of sorrow. We can readily appreciate such feelings. Our admiration of this excellent work is by no means small. Its easy, flowing versification, the almost inimitable tenderness and pathos of many of the psalms and hymns, render it peculiarly attractive; while the ardent piety and well directed zeal breathed forth from every page, dispose us to venerate and admire the man who possessed such moral qualifications, and who held a pen so highly gifted. We are truly glad, then, feeling and beliving thus, that the principal part of Dr. Watts's psalms and hymns are retained in the new edition. The hymns introduced from other authors, we consider a valuable accession to the work. A hymn book, in order to be adapted to the exigencies of the church, in the present age, requires in its author a versatility of poetical talent which rarely, perhaps never, falls to the lot of any one man. Hence, although Doctor Watts's work, considered as the production of an individual, is, in this point of view,—as in all others,—worthy of the highest praise, yet he left much to be done in the department of sacred song, by those who should succeed him. The condition of the church and of the world is now, in many important respects, very different from what it was when Dr. Watts wrote. The enlarged and expansive benevolence, and the christian enterprise of the present age, have set many efficient and glorious plans of usefulnes into operation, which demand special seasons of prayer for their success, and appropriate hymns for such occasions. This deficiency, which, in the nature of the case, necessarily exists in the book now commonly used in our churches, is supplied, with much judgment and taste, in the present work. Its compilation appears to have been made with particular reference to such special occasions.

We are gratified to perceive that the new work is gradually coming into use in the Western churches. Some of the churches adopted it immediately after its appearance, and continue to be pleased with the exchange. As we think uniformity, in this particular, very desirable, we hope their example will soon be followed by all the Presbyterian churches of the West.

An Account of Spasmodic Cholera, as it appeared in Lexington, in June, 1833.—This is a neat pamphlet of 32 pages, just issued from the press of J. Clarke & Co. of this City. The author is Dr. Lunsford P. Yandell, professor of Chemistry and Pharmacy in Transylvania University. We doubt not that Dr. Yandell has furnished the public, in this pamphlet, with a correct history of the progress of the late epidemic in our city, together with the success attending the course of treatment pursued by himself and other members of the medical profession. It is written perspicuously, and adapted—as all works intended to be understood should be—to the capacity of the common reader. A communication from the pen of Professor Dudley, on the same subject, forms a part of this pamphlet. We learn that it is for sale at the several bookstores in the city.

LEXINGTON INTELLIGENCER.—The first number of a handsome paper, with this title, was issued on Friday morning last, from the press of J. Clarke & Co. of this City. "The Spirit of Washington, and Lexington Literary Journal," published at the same office, has been merged in the Lexington Intelligencer. The paper is to be edited by Mr. Edwin Bryant, one of the former editors of the "Observer and Reporter," and Mr. Julius Clarke, editor of the "Spirit of Washington." Both these gentlemen enjoy the reputation of being experienced and competent editors. The Intelligencer is published weekly and semi-weekly, on a mammoth sheet.

AMERICAN ANNALS OF EDUCATION AND INSTRUCTION.—This highly useful and ably conducted periodical, continues to be published at Boston, under the editorial management of W. C. Woodbridge. The number for August—which has just reached us—contains the following articles: 1. Cold Bathing, as a branch of Physical Education; 2. Proceedings of the American Lyceum; 3. Juvenile population of the United States; 4. Machinery of Education; 5. Boston Academy of Music; 6. Intelligence, Notices, &c.

THE BIBLE.—We learn from the "*Fourth Annual Report of the Bible Association of Friends, in America*," that, during the past year they have printed 2000 copies of the reference Bible, and 2500 copies of the New Testament. The amount received from auxiliaries during the year is, $1742 99 cents.

COLONIZATION SOCIETY.—At a meeting of the friends of the American Colonization Society, held at Boston, on the 18th ult., at which the Hon. Alexander Everett presided, a resolution was passed, unanimously, to make an immediate effort to raise the sum of *ten thousand dollars*, in the state of Massachusetts, "to promote the great and philanthropic object of the American Colonization Society."

THE AMERICAN PEACE SOCIETY have offered a premium of $1,000 for the best essay on the settlement of all differences that may hereafter arise between foreign nations, by the arbitration of a National Congress.

The election of Representatives to Congress and to the Kentucky Legislature ended on Wednesday last. The result in this county is as follows:

For Congress—Allen, 623. For Senate—Chinn, 936; Turner, 178. For House of Representatives—Tompkins, 1057; Combs, 976; Dunlap, 871; Curd, 706.

Extract of a letter to the Editor, from the Rev. L. M. Dunlap.

"Dear Sir,—On last Sabbath a sacramental meeting was held in one of the houses where we worship, 4 miles from North-Middletown, Bourbon county. Friday was a day of fasting and prayer. The congregation was large and more than usually attentive. On Saturday our meeting was unusually solemn. The Sabbath was a day of deep feeling. Six persons came forward and made a public profession; and others were inquiring what they should do to be saved."

THE REV. JOHN T. EDGAR.

This highly esteemed divine, who, for several years past, has had charge of the Presbyterian church in this place, set out last week, with his family, for Nashville Ten. as his future place of residence. He leaves our town with the most perfect good feeling, as we learned from his farewell address, towards every member of the church of which he has had the charge, as well as the churches of other denominations, and the citizens of Frankfort at large. His address in its various relations and bearings, was feeling and interesting in a high degree, and his prayer for the prosperity of his former charge, and for the citizens of Frankfort in general, was truly impressive and affectionate. His absence leaves a vacuum which we are apprehensive will not easily be filled—and yet, so far as we have been informed, no one blames him for going. The call he received by the church at Nashville, was such, accompanied with propositions of advantages to himself and family, as made it manifestly his duty to go. While here he occupied a large space in the affections of the community, both as a citizen and as a minister of the gospel, and he carries with him their prayers and good wishes for his future prosperity and happiness. —*Frankfort Cross, August* 1.

FOREIGN NEWS.

From London papers to the 24th of June.

Five resolutions on the subject of abolition of slavery have been adopted by the British House of Commons, one of which allows the King to give the planter £20,000,000 as a compensation for their loss. The resolution respecting compensation passed by a vote of 286 to 77.

Five resolutions in relation to the affairs of the East India Company, one of which throws the East India trade open to general competition, have been adopted by the House of Commons, and sent up to the House of Lords for concurrence.

The great exciting subject before the House of Commons, is the Irish Church Reform Bill, which it was supposed would soon pass and be presented to the House of Lords, by whom it is thought it will be rejected. This will cause a change in the ministry, and probably lead to a new and alarming crisis.

On the 18th of June, in the House of Commons, Mr. Fryer moved for leave to bring in a bill to repeal the Corn Laws. After a short discussion, the motion was rejected by a majority of 25, the number being 72 and 47.

Sir William Ingilby has given notice in the British House of Commons of a motion for next session, to exclude the Bishops from Parliament. We hope, says the Liverpool Times, he will be well supported by petitions.

The French Chamber of Deputies has postponed the consideration of the treaty with the United States until another session.

A letter from Constantinople of May 28th, states that Ibrahim Pacha has really commenced his retreat, and that preparations are making in the Russian camp, which indicate the speedy withdrawal of their troops.

The Bavarian papers announce after letters from Naupli, that a great number of the inhabitants of Smyrna are proceeding to Greece, with a view to found a new town on the Isthsmus of Corinth, to which they intend to give the name of New Smyrna.—*N. Y. Obs.*

GREAT BRITAIN.

State of parties—Important crisis approaching.

A correspondent of the Journal of Commerce under date of London, June 22d, says:

Excitement is on the increase. Every day is adding to the feverish state of the public mind, nay, every hour, and many are looking on with fear and trembling. The ministerial journals continue to publish the most violent articles, they endeavor to arose the country, to prepare the people for the worst, and to induce them to be ready either to sell their lives or liberties. They call loudly for a creation o Peers, and they contend that an addition to the Peerage, can alone save the country from the horrors of a revolution. But the King is opposed to any such measure, and he is reported to have hinted, in very plain language, his opinions on the subject. The Tories are aware of this, for he is so surrounded by them, that he might be said, to be almost guided by them; and as they therefore know his determination, they use every endeavor to strengthen him in his resolves. They rely greatly on his firmness, and are disposed to put it to the test.

Abolition of Slavery.

The following resolutions on the subject of slavery have been adopted by the British House of Commons:

1. That immediate and effectual measures be taken for the entire abolition of slavery throughout the colonies, under such provisions for regulating the condition of the negroes as may combine their welfare with the interests of the proprietors.

2. That it is expedient that all children born after the passing of any act, or who shall be under the age of six years at the time of the passing any act of Parliament for this purpose be declared free; subject, nevertheless, to such temporary restrictions as may be deemed necessary for their support and maintenance.

3. That all persons now slaves shall be registered as apprenticed laborers, and acquire thereby all rights and privileges of freemen; subject to the restriction of laboring, under conditions and for a time to be fixed by Parliament, for their present owners.

4. That, towards the compensation of the proprietors, His Majesty is enabled to grant to them a sum not exceeding £20,000,000 sterling, to be appropriated as Parliament shall direct.

5. That his majesty be enabled to defray any such expense as he may incur in establishing an efficient stipendiary magistracy in the colonies, and in aiding the local legislatures in providing upon liberal and comprehensive principles for the religious and moral education of the negro population to be emancipated.

MEXICO.

Restoration of Peace.

Papers received by the brig Henrietta, from Vera Cruz, state that, "The revolt which had broken out in the state of Morelia, some time before, and was seconded by several chiefs and troops near the federal city, has been entirely suppressed. The President of the Republic entered the capital on the night of the 16th ult. amidst the joyful acclamation of the people, while the revolutionary division was retiring in disorder, having already suffered considerable losses by desertions."

SUMMARY.

MR. FROTHINGHAM NOT MURDERED.—Mr. Frothingham, the member of the Oneida Institute, who was supposed to have been murdered some months since in Utica, was safe in England on the 27th of May, and has written a letter to his parents, in which he states that he must have wandered from Utica in a state of mental alienation to Quebec, at which port he embarked on board of a vessel for England, and while on his passage was restored suddenly to reason. Mr. F. had previously been subject to occasional aberration of mind.—*N. Y. Obs.*

There are now several temperance groceries, and one temperance eating-house of the first class, in the city of New York.

One of the New York and Liverpool packets having become a temperance vessel, takes passengers at 40 dollars less than the usual price. Business of all descriptions is conducted 40 per cent more economically where there is no strong drink.

An old maiden lady named Witman, of Mountjoy township Pa., in the 80th year of her age, a few days ago, mowed and made an acre of heavy grass into hay.

A singular and fatal disease, says the Utica Sentinel, is prevailng at this time among the horses in this vicinity. They are seized without previously exhibiting any illness, and immediately lose the use of their limbs. The proprietor of an extensive livery stable in this city has lost six within a few days. He does not entertain the opinion that they are diseased. Messrs. Parker & Co. have lost nine horses the last week with the same symptoms.

A Colonization Society, auxiliary to the Hampshire County Colonization Society, has recently been formed among the members of Amherst College and the citizens of the town. A subscription in aid of the funds of the Parent Institution already amounts to nearly $70.

The Board of Health of the city of New York, in a communication to the citizens, dated June 17th, 1833, assign to *ardent spirits* the first place among twelve causes of cholera.

We have been informed, says the Richmond Compiler, that on an estate of General Wade Hampton, on the Mississippi, a little above New Orleans, out of 1500 slaves, more than 700 have been destroyed by Cholera.

The Missouri Republican of the 16th says, a most bountiful harvest has crowned the labors of the farmers of that State and of Illinois. At that date, the wheat crop had been generally secured, and proved to be very abundant, —far more than sufficient for the home supply.

According to the Dublin Journal, the number of Protestants who have emigrated from Ireland during the last few years is as follows: In 1829, 12,000; in 1830, 21,000; in 1831, 29,500; in 1832, 31,500—making a total of 94,000 during the short space of four years.

MARRIED—By the Rev. Isaac Van Doren, on Tuesday evening, the 6th inst. the Rev. ROBERT DAVIDSON, Pastor of the 2nd Presbyterian church in this City, to Miss ADELINE THERESA, daughter of the Rev. Mr. Van Doren above named.

[The above notice was accompanied with a liberal portion of the wedding cake; a custom, to the general prevalence of which, we feel no disposition to oppose the slightest barrier.]

OBITUARY NOTICES.

Died, in this county, on Tuesday, the 6th inst. Mrs. MARY ANN RICHARDSON, consort of Mr. John C. Richardson.

Mrs. Richardson had, for several years, been a consistent and exemplary member of the First Presbyterian Church in this city. Since she made a profession of religion, her uniform deportment, her daily "walk and conversation," have ever had a most salutary influence on the great cause she professed to love. Her whole influence was given to the promotion of the kingdom of her Redeemer and the best interests of her fellow-creatures. Her death has deprived the church of an ornament, her husband and relatives of an endeared companion, and her children of a most affectionate mother; a mother whose pious, judicious instructions and fervent prayers in their behalf, we sincerely trust will prove not to have been in vain in the Lord.

The last hours of this truly excellent woman were full of peace. Her trust in the Divine Saviour was firm and unwavering. She knew "in whom she believed."—She has gone to her rest. Her domestic virtues, her christian graces, will long live in the memory of those who knew her. May her dying counsel and admonitions and the testimony she bore to the efficacy and power of Divine grace, even in the awful hour of dissolution, produce the salutary impressions she so ardently desired they should.

Died, a few days since, at her residence in this county, Mrs. REBECCA GRANT, consort of Mr Samuel M. Grant. In the death of this amiable and esteemed lady, an affectionate husband, an interesting family of little children, and a large circle of friends and relatives are truly bereaved. The church at Hopewell, also, of which she had for years been an exemplary and useful member, sincerely mourn her loss. But there is sweet consolation in the assurance, that their loss is her gain. She "sleeps in Jesus." Her life gave the most satisfactory evidence of the power and efficacy of Divine grace, and her bed of affliction and of death bore ample testimony to her full preparation for an eternity of blessedness at the right hand of her Father in Heaven. Then let her sorely bereaved husband and afflicted friends dry their tears, under the consoling assurance, that,

"Her soul has now taken its flight
To mansions of glory above,
To mingle with angels of light,
And dwell in the kingdom of love."

COMMUNICATED.

Died, in Springfield, on the 9th July, from the effects of cholera, Mrs. JANE L. GAITHER, and her infant daughter. The deceased was the wife of Doctor Edward B. Gaither, of that place, and the mother of six little children.—Her loss is a great bereavement to her family and friends, and long will it be remembered in bitterness and sorrow. As her life was deemed an example and a blessing by all who knew her, so may her death not pass away without improvement or instruction.

She was eminently fitted by nature and education to be the pride and delight of every society, wherever she appeared, without being herself at all conscious of it. She was gentle and obliging, affectionately attached to all her acquaintances, and entirely free from every thing like selfishness or insincerity. There was a charm in whatever she did or said that rendered her a most agreeable and interesting companion; and no one could be with her any length of time, without seeing she uniformly preferred the happiness of others to her own. Nature had given her an extremely delicate and fragile form, and to it had added much loveliness and beauty. These advantages she bore so meekly and with such winning grace that she disarmed hostility wherever she went, and even led envy captive. The elements of her understanding and disposition were so happily blended together, that all within seemed tranquillity and peace, and without, sunshine and cheerfulness. There was an atmosphere of purity around her that no one approached without feeling and acknowledging its sweet and sacred influence. Her mind, when unexcited, was rather pleasing than strikingly attractive; but when it was deeply or seriously engaged, it then threw out intense light and heat with wonderful felicity and effect. Her heart was a deep and holy fount of noble thoughts and purposes, whose overflowing love and sympathy for all created things, no worldly consideration could chill or unkindness turn away. She was one of those lovely beings who passed through time to eternity with as little of human frailty as ever fell to the lot of mortality.

Her religion was not the teaching of men but of the bible, regulated by reason and exalted by faith,—a conscience void of offence before God and man,—full of good fruits and of charity, without guile and without hypocrisy.

This tribute is from one who loved the deceased too dearly while living, to assign to her any excellence she did not really possess, and who now mourns her loss too bitterly to desire, by false praise, to honor the dead. The parent stem and infant bud sleep alike silently together; and if, upon the morn of resurrection, the mother does not rise with her babe among the saints of the redeemed, then there is no foundation of hope in the scriptures, or happiness beyond the grave. *July 22*, 1833.

COMMUNICATED.

Died, of cholera, at the residence of her mother, near Bloomfield, Ky. on the 20th July, Miss MARTHA C. LACY, in the 38th year of her age.

Few possessed a larger share of the affection of those who knew her than the deceased, and if virtues of the highest order and deeds of the purest benevolence are entitled to our esteem, then did she, in an eminent degree, deserve all the love and affection of which she was long the object. She was a woman of clear and strong understanding—of uncommon force and decision of character, and of untiring perseverance in all her pursuits. Nor were her feelings less strikingly marked than her mind. They were ardent and deep-toned, imparting to her character a fervency united with the most lively sympathies and sensibilities. She was, in disposition, disinterested, generous, and affectionate. She was devoted in her attachments, and at the same time had a strong *dislike* to watever her bible taught her was *wrong*.

For ten or fifteen years she had been a member of the Presbyterian denomination, during which period her walk was that of a conscientious, consistent, and *exemplary christian*. Her religion was not a compromise between the opinions and maxims of the *world* and the *word of God*. Her religious principles were drawn from the oracles of divine truth, and her christian conduct was guided and governed by its precepts. Her piety was uniform, deep, and decided. She had a faith that sweetly "worked by love," and exhibited itself in all the "fruits of the Spirit." She discharged most religiously the duties growing out of every relation she sustained; and lived in an habitual and constant state of preparation for eternity.

The abodes of sickness and sorrow were often cheered by her presence, and the objects of distress relieved by her attentions. She did not live for *herself*. To do her Master's will and promote the happiness of others, was at once the object, the employment, and the delight of her life. Her life was one of excellence and usefulness, and the place she occupied in the church—in the world—in the social and family circle, will not soon be again filled.

When she was seized by that dreadful disease, to which she fell a victim, she felt no panic—no alarm at the thoughts of approaching dissolution. Her peace had long been made with her God. She now possessed that exercise of a living faith, that "full assurance of hope" and "perfect love" that sustained her under her severe affliction, and enabled her to rejoice in God her Saviour. During her protracted attack, her excellent and pious physician, as well as other religious friends, often enquired the state of her religious feelings, and found her leaning, with perfect trust, tranquillity, and love, on the bosom of her beloved. She was free from all anxiety and every fear, and sweetly resigned to the will of her heavenly father. When, a short time before her death, she was informed that her sister, Mrs. Gaither, had died a few days before, she received the intelligence with a tearless eye, and in the triumphs of faith looked forward to their meeting beyond the skies, where sickand sorrow would not come, and the dearest ties never again be broken.

Thus lived the deceased—beloved, and died lamented; and we have every reason to sustain our faith and administer consolation, that her freed spirit has entered upon its high-born and heavenly destiny.

COMMUNICATED.

Died, of cholera, in Springfield, June 10th, 1833, the amiable and accomplished Mrs. POLLY ANN CUNNINGHAM, wife of C. T. Cunningham, and daughter of Captain Thomas Lewis, who fell at Dudley's defeat.

For personal beauty, dignity of manners and graceful deportment, there cannot be too much said of her. Yet she seemed unconsious of her attractive qualities. Her intellectual faculties were discriminating, and her mind well stored with useful and valuable knowledge. She was benevolent to the poor, and kind to the sick;—her hand was ever stretched out to relieve the wants of the distressed.

Though she laboured under extreme bodily infirmity for the last three years of her life, she was never heard to complain, but seemed to lose sight of her pains in the smiles of her husband; though she often regretted her bad health on his account, yet she bore her affliction with resignation and entire calmness. She had in early life chosen that good part which Mary chose, and had professed to put her trust in God. In her last illness she seemed conscious of her dissolution being at hand, while she gave the strongest evidence of her acceptance with God, and her willingness to depart and be with Christ While her bereaved husband has to mourn over his unhappy lot, he will be constrained to rejoice that she has left him evidences that she occupies "a house not made with hands eternal in the heavens," and that she has only been separated from him to be united to her Saviour, and to sit down with him in his kingdom for ever.

'Tis finished the conflict is past,
The heaven born spirit is fled,
Her wish is accomplished at last,
And now she's entombed with the dead.

The months of affliction are o'er,
The days and the nights of distress;
We see her in anguish no more,
She's gained her happy release.

No sickness, or sorrow, or pain,
Shall ever disquiet her now,
For death to her spirit was gain
Since Christ was her life when below.

Her soul has now taken its flight
To mansions of glory above,
To mingle with angels of light
And dwell in the kingdom of love.

Then let us forbear to complain
That she is now gone from our sight,
We soon shall behold her again
With new and redoubled delight.

Oh there we shall see her attire,
Wash'd white in the blood of the lamb,
And join with the heavenly choir
In anthems of prise to his name.

COMMUNICATED.

Died, at his residence, in Woodford county, Ky., Mr. JOHN HUNNICUTT. He was violently attacked with the cholera on Tuesday about eleven o'clock, and under the severe influence of that fatal epidemic, lived until the next day, the 17th of July, 1833, when precisely at the hour of 12 o'clock, his soul took its flight, as we hope and believe, to the world of everlasting peace and rest.

Mr. Hunnicutt died in the 80th year of his age. He was respected and esteemed by all who had the pleasure of his acquaintance.—His life was marked with all those characteristics which designate the virtuous and good, the respectable and honest man. He was a tender and affectionate husband, a kind and indulgent master; and as such, his memory is revered and his loss greatly lamented.

Died, in this city, on Monday last, Mr. RICHARD ASHTON, an old and highly respectable citizen.

In this city, yesterday morning, Miss SARAH TROTTER, daughter of the late Samuel Trotter.

In Scott county, on the 8th inst. Mrs. ANN OFFUTT, in the 66th year of her age.

On Saturday, 3d inst. Mrs. PAXTON, wife of the Rev. J. D. Paxton, pastor of the Presbyterian church of Danville.

At Dr. Weisiger's, in Danville, on Thursday last, Mrs. JANE HUGHES, and her daughter, Mrs JANE WEISIGER, consort of Mr. S. P. Weisiger, of Frankfort.

These ladies were both pious and exemplary members of the Baptist church in Frankfort. In their death the church of Christ and a large circle of friends and relatives have sustained a heavy loss. Mrs. Weisiger has left an affectionate husband and an infant child to mourn her early death.

In Scott county on the 5th inst. of cholera, Mr. JAMES MCCALLA.

In Georgetown, on the 31st July, Mrs. CATHARINE HAWKINS, wife of Mr. Cleon Hawkins, and daughter of Mr. Elijah Craig.

In this county, on the 31st July, Capt JOSEPH MCCANN, of billious fever.

Recently, of Cholera, at Perryville, Dr. JEFFRIES.

At Harrodsburgh, of Cholera, Rev. Mr. SPRUILL, principal of the Female School of that place.

At his residence in Washington county, of Cholera, Rev. MARCUS LINSEY.

Very suddenly, of apoplexy, on Thursday morning of last week, CHARLES E. WOLF, Esq. Mayor of the city of Maysville. The deceased was the son of the Governor of Pennsylvania.

On last Friday, in Danville, at the residence of the late John Rochester, Mrs. HENRY ROCHESTER.

On Friday last, Mrs. JOHANNA SMITH, consort of Judge J. Smith of the vicinity of Danville.

DEATH OF MRS. WINSLOW.—It is our melancholy duty to announce the death of Mrs. Harriet Winslow, wife of the Rev. Myron Winslow, one of the missionaries of the American Board in Ceylon, and eldest daughter of the late Charles Lathrop, Esq. of Norwich, Conn. —*N. Y. Obs.*

Copper, Tin, and Sheet Iron MANUFACTORY.

Miller & Farrar,

(Main Street, one door below J. McCauley's Grocery.)

RESPECTFULLY inform their friends and the public, that they have commenced, at their stand, the manufacture of every article in the above mentioned line of business; and where they keep constantly on hand for sale, a large assortment of ware of the best quality, which they will dispose of upon the most moderate terms. Their experience in business will enable them to execute all orders in their line with neatness and despatch; and they pledge themselves that their articles shall not be excelled in quality of material, workmanship, or cheapness. Merchants, and all others, wishing to purchase, are invited to call and see for themselves.

Copper Cistern and *Liquor Pumps*, of every description, as well as every kind of pumps and pipes for Steam Engines will be made upon the shortest notice and the most moderate terms.

☞ Tin ware exchanged for old pewter.

MILLER & FARRAR.

Lexington, Aug. 14, 1833. 5–tf

Book and Job Printing,

NEATLY EXECUTED AT THIS OFFICE.

THE ASSEMBLY'S

Shorter Catechism,

(With Scripture Proofs.)

MAY be had at A. T. SKILLMAN's Book Store, at 50 cents a dozen, or 6¼ cents per single copy.

Lexington, Aug. 14—tf.

Young Ladies' Education.

THE regular exercises in VAN DOREN'S COLLEGIATE INSTITUTE for Young LADIES, will be resumed on Monday, the 12th of August.

Principals. { ISAAC VAN DOREN, LUTHER H. VAN DOREN.

Lexington, July 31, 1833. 3–3w

Lexington Classical Academy.

G. W. COONS & J. T. MUDGE

HAVING become associated in conducting this institution, (heretofore under the management of J. D. Dawson and J. T. Mudge,) would respectfully announce to the public, that the institution having undergone an entire reorganization, they are prepared to impart a THOROUGH ENGLISH and PREPARATORY COLLEGIATE course of education. J. T. Mudge having been engaged for the last few years in teaching Penmanship, will give special attention to the pupils in that branch.

The Rev. J. F. Coons will regularly visit the school; and should the increase of scholars justify it, will spend a portion of each day in imparting instruction in some of the higher branches.

TERMS PER QUARTER OF TWELVE WEEKS.

Latin and Greek languages, and higher branches of Mathematics, - $6 00

English Grammar, Geography, Composition, Arithmetic, and the other branches usually taught in a thorough English course, - - - - - 5 00

Reading, Orthography, and Penmanship, 4 00

Special attention will be paid to the moral deportment of the pupils. The discipline will be strict, but mild and affectionate.

The school is taught in the house formerly occupied as a residence by Mr. E. H. Drake, on Main street. The rooms are spacious and convenient, and the large and smaller pupils are taught in separate apartments.

Lexington, Aug. 7, 1833. 4–tf

Transylvania University.

MEDICAL DEPARTMENT.

THE LECTURES in this institution will commence, as usual, on the 1st Monday of November, and terminate on the 1st Saturday in March. The courses are—

Anatomy and Surgery, by Dr. DUDLEY.

Institutes of Medicine and Clinical Practice, by Dr. CALDWELL.

Theory and Practice of Physic, by Dr. COOK.

Obstetrics and Diseases of Women and Children, by Dr. RICHARDSON.

Materia Medica and Medical Botany, by Dr. SHORT.

Chemistry and Pharmacy, by Dr. YANDELL.

During the entire term, the Professor of Anatomy and Surgery lectures nine times each week, and the other Professors daily, Sabbaths excepted. The fees to the entire course, with matriculation and the use of the Library, amount to $110. The graduation fee is $20.

The cholera having left it, Lexington now enjoys its ordinary health.

By order of the Faculty,

C. W. SHORT, M. D., *Dean.*

July 31, 1833. 3–3m

John M. Hewett,

TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER,

Opposite Washington Hotel,

Corner of Short and Main-Cross Streets,

LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments.—Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

☞ The above articles will be sold low for cash, wholesale or retail.

July 31, 1833. 3–tf

Pocket Bible Dictionary.

A POCKET DICTIONARY of the Bible, edited by Archibald Alexander, D. D. and published by the American Sunday School Union, 546 pages. This Dictionary contains a greater number of articles, and more matter than any work of the kind now published; and its great advantage over all other similar works, is, that it explains and defines such terms as teachers and common readers of the Bible wish to have explained, such as, access, accursed, appeal, arrow, ascension, assurance, astrologers, atonement, &c. It gives the definition of theological terms, and the illustration of religious doctrines and precepts and ancient customs and manners, as well as a knowledge of the geography, natural history and biography of the Bible.

Julia changed; or the true secret of a happy Christmas, illustrated with a variety of cuts.

The Ringleader, a tale for boys, illustrated by a variety of fine original cuts.

The Only Son, or the history of Jonah Ross and his mother, a beautiful story for boys; illustrated by a great variety of fine original cuts, will be published in all next week.

CHILDREN'S BOOKS.—A large assortment of cheap reading books, of every size, for children and youth, prepared with great care, and illustrated and embellished in various forms, may always be found at the American Sunday School Union Depository, No. 146 Chesnut st. nearly opposite the Arcade; and at the Sunday School Depository in Lexington Ky.

L. STEPHENS, *Agent,*

July 24.—2by *For the Lex. Depository.*

New Drug and Chemical STORE.

GEORGE W. NORTON,

WHOLESALE & RETAIL DRUGGIST,

Opposite the Library, Main-Street, Lexington, Kentucky,

IS NOW receiving from PHILADELPHIA and BALTIMORE, an extensive Invoice of

FRESH MEDICINES.

The stock, consisting of near 100 packages, includes a general assortment of *Drugs, Medicines, Patent Medicines, Paints, Dye Stuffs, Surgical Instruments, Glass-Ware, Perfumery, &c.*

From the pains he has been at in selecting the best of every article, together with his exertions to please, he hopes will secure him a share of public patronage.

Physicians and others are respectfully invited to call and examine his stock.

☞ All orders from Physicians and dealers in Medicines will be thankfully received and carefully attended to.

Physician's prescriptions neatly and accurately compounded.

☞ Medicines delivered at all hours of the night.

June 5, 1833.—48–tf.

ORIGINAL ODE.

By Park Benjamin, Esq.

Sung at the Young Men's Celebration, Boston, July 4th, 1833.

Above our country's peaceful shores,
Still high the bird of Freedom soars,—
To-day—where floats his mighty wing,
Our country's trumpets loudy ring—
To-day—where rests his glorious eye,
Our country's banner greets the sky!

Spirit of Freedom! here we stand
The youthful and devoted band;
Though 'mid our ranks no armor gleams,
No star-emblazoned pennon streams,
Our hearts are thine, and thine shall be,
While life is warm, and mind is free!

Upon thine altar glow the fires,
Kindled by our departed sires,—
Their sons would feed the sacred flame,
And fling new lustre round thy name,
Till earth, through all her realms, is bright,
With thy unfading perfect light!

Then, Heaven-born Spirit, let thy ray
Descend upon our hearts to-day;
Let moral beauty, knowledge, truth,
Like guiding stars, direct our youth;
While o'er our country's peaceful shores,
Thy banner floats, thy eagle soars!

EXTRACTS

From an Address delivered by Chs. S. Morehead, Esq. *on the second Anniversary of Van Doren's Collegiate Institute for Young Ladies, on the last Thursday in July,* 1833.

Of the various subjects which have been adorned by the pens of the moralist and the poet, few have been more frequently or more differently treated than the subject of woman. They have often drawn from the rich stores of fancy, a matchless creation as ideal as it has been exalted, while at the same time a spirit alike destitute of gallantry and of justice, has assigned her a station in the social scheme far below that which Providence designed her to fill. Among savage nations she has always been emphatically a domestic drudge; and when we ascend the scale of civilization, we find her at successive periods of history, amid all the dazzling splendors of oriental luxury, a mere slave to the refined happiness of man. In the proudest days of classic paganism, she was literally an exile from social life, and subject by law to the most severe and tyrannical exercise of power on the part of the husband, not merely in the infliction of corporal punishment, but extending to death itself. While Cicero commemorates several Roman ladies of his age, remarkable for their cultivated taste, we find him repudiating a wife with whom he had lived for thirty years, upon the alleged ground of a want of economy. History informs us of the mother of a family of heroes, who was divorced by her husband without *any* assignable cause. The pretext for the divorce of Julius Cæsar from his wife has grown into a proverb; and Cato, the stern and unbending Roman moralist, repudiated one whom it is said he loved, in order that she might marry his friend Hortensius, and whom he again married after the death of Hortensius. It is Christianity in its holy influence upon human character, which has meliorated in a most extraordinary degree, the condition of the female sex. By it woman has been redeemed from an Egyptian bondage of soul and body. It has given her a permanent elevation as an intellectual and moral being, refining and purifying her feelings, enlarging the sphere of her duties, restoring her to her natural station in society as a mother, and wife, and daughter, and sister, and holding forth in this world as well as in the world to come, a glorious reward for every virtuous emotion.—Her influence is now felt and acknowledged in every walk of life. In the field of literature she has vindicated for her sex, a claim to the profoundest gratitude of the philanthropist. Her complete success is attested by a long catalogue of familiar names, the very mention of which, is an argument which can be wielded with unanswerable power against all who would underrate feminine capacity. The mental standard of the sex has been elevated, emulation has been kindled, and instead of an exclusive devotion to mere personal attractions, more attention has been bestowed upon intellectual acquisitions and enjoyments.

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A double delight is added to the charms of literature from a sympathy of feeling, and a congeniality of sentiment and taste. She who has lived in the enjoyment of all the calm delights of literature, cannot be placed in any situation in life, where she may not have at least one unfailing source of happiness. Out of the gloom of her darkest afflictions, she can behold a sky tinged with the radiance of morning and find consolation in the midst of sorrow. Through pain and poverty and the world's neglect, when friends are gone and every thing seems cold and cheerless around her, she has where to rest a tired mind that others know not of, and healings for a wounded heart which others cannot feel.

It is not expected, nor is it desirable that the sex generally should devote much time to abstruse learning. Their habits and feelings and the multiplied duties of their sphere in life, forbid any thing like this. Female literature must in some degree have its peculiar walks, and be as it now is, intimately connected and blended with the purity and the goodness of the sex. It will generally be found, wielding the magic wand of poetry and fiction, and exercising the potent spells of genius, to lead the spirits of men whither it will, never in alliance with the powers of darkness, but luring them on by its charms into the paths of uprightness and life. Let it not be objected that the cultivation of the imagination will unfit them for the dull realities of life. A woman of imagination and feeling clothes with spirituality every thing that touches the heart and all that the eye falls upon. Her attachments undergo no change: they become a portion of her, constituting a part of her secret joy, and mingling with each wandering melancholy thought. Who is there that has not now and then in this world of flesh and blood, met with a beautiful spirit in the shape of such a being, with which the soul instinctively claimed kindred, breathing soft and delicate and warm affections, which seemed like the light and warmth of the sun, to penetrate and enter into him? The cultivation of the imagination when properly directed, tends to nourish the sentiment of all that is noble and elevated. It leads us directly to place ourselves in the situation of others, and to realize the beauty and excellence of that high standard of inspired morality, which teaches us "to do to others as we would that they should do unto us." It is a mental power of extensive influence, and capable of being turned to important purposes in the formation of individual character. Much of the difference among men, both in respect of character and of genius, and the chief difference between the gentler sex and our own, arise from the difference of this power of the mind. It is undoubtedly true that ideas are more easily associated in the minds of females than of males, and to this cause has been attributed their greater liveliness of fancy, as well as their decided superiority in several kinds of writing. Every thing around them becomes associated with the best sympathies, and with all the tenderness and gentleness of their nature. The facility with which they accommodate themselves to altered circumstances and new situations in life, is attributable to this; and no where does the endearing love of woman appear more beautiful than here. The highest intellectual and moral cultivation and all the refinement and sensibility of her nature, seem but to exert a united influence to prepare her to act well her part. With warm and tender feelings and a feeble and delicate body, we often find her in the hour of adversity, in the midst of afflictions and privations, the mild and gentle soother of a husband's griefs, the prop on which he leans for support when weighed down by troubles, smoothing his cares, reconciling him to his fate by her example, and in poverty and distress scattering flowers in his rugged pathway of life. Hers is a heroic devotion, far exceeding that of man's, and if at a time like this, she has intellectual resources, how does the family circle brighten with the joy she imparts, and all the tender endearments which spring up around her!

Yet it cannot be denied, but that much mischief has resulted from the undue and improper cultivation of this power of the mind.

An ill regulated imagination too often occupies the mind with waking dreams and vain delusions, to the exclusion of more profitable pursuits. If not kept under a strict and chastened control, it is found wandering amid scenes of imaginary wealth and grandeur, and rioting in all the delights of unattainable dominion, thus weakening the habit of attention and impairing the judgment. In the language of Dr. Johnson, "fictions operate as realities, false opinions fasten upon the mind, and life passes in dreams of rapture or of anguish."

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The power which well selected books may exert on the minds of children, can scarcely be over estimated by any person who has ever paid the slightest attention to the subject.—Early impressions are seldom ever eradicated from the heart, and however hardened it may become by the vices and corruption of the world, there will be seasons when their gentle visitings will whisper to a guilty conscience, that there is such a thing as virtue. Education in its most comprehensive sense, may be said to commence almost from the first moment a child is capable of sensation, and habits are soon acquired which are to determine its future character and to influence its future happiness. Children are the creatures of imitation, and by the silent influence of example, long before they have acquired the power of articulation, we may, in some measure, be forming them to virtuous conduct and inspiring them with benevolent affections.

During this innocent and unclouded period of life, Providence has wisely ordained that they shall be dependant upon maternal tenderness. From this cause nature seems to have bestowed upon the mother, a larger share of sensibility, more ardour of feeling, greater strength of attachment, and superior purity and delicacy of affection and tenderness of heart. The influence which she exerts is the best, and the dearest, and the most gratefully remembered of any upon earth.

"There is not a grand inspiring thought,
There is not a truth by wisdom taught,
There is not a feeling pure and high,
That may not be read in a mother's eye."

On the other hand, if there is one affection that longer than all others lingers about the soul, even in the period of its greatest moral degradation, and amid all the vicissitudes which human depravity and guilt have to encounter, it is that which is felt for a tender mother.—What monster is there in human shape, that could ever forget, the absorbing interest, the deep and tender devotion of feeling, the pure and holy love of a mother? the kind acts, the gentle words, the fond looks, the mild chidings to our youth and all the affectionate counsels to our maturer years? The grave and the gay, the thoughtless and the dissipated, yield alike unconsciously to this beneficent instinct of our nature, and in the eager but mad and giddy career of pleasure, amid the slumber of all the virtuous impulses of early days, after wandering for years over the parched and sandy desert of life, they will hasten back as to a green spot and cooling stream, to the indulgence of this first deep feeling of the heart. There is no era which has existed in the history of man, that the alliance in character between a mother and her offspring, produced by this abiding feeling of the soul, may not be recognised in some feature or other.

* * * * * *

Education does not perform its noblest work, until it has wrought the pure principles of morality into the soul, and spread the refining influence of virtue over intellectual affluence. If this be true,—and it embraces in its wide range not merely the developement of the intellectual faculties, but the cultivation of all the moral feelings of our nature,—by far the better part of the duty of instruction remains for the mother, even after the child is placed at school.

Who so proper as her to instil into the youthful mind all the obligations of morality, and to teach the heart the duties of religion? I know that this has been objected to, because we sometimes see the children of pious and exemplary parents, as soon as they are free from parental control, plunging into the depths of vice and infamy, and openly triumphing in the sophistry of scepticism.

If one who can lay no claim to a change of heart by a holy influence, may venture a suggestion upon this subject, he would say, that this has been owing to an association of religion with all that is morose and dark and most revolting to the feelings of youth, making it a system of restraints and of fear, instead of presenting it in its most lovely and cheerful aspect. It is not necessary that it should wear the frown of austerity or be armed with the terrors of vengeance. It should always speak in accents of gentleness, and captivate the heart with the smile of benignity. It was never designed to subdue the understanding, or make it the slave of a dark superstition, or the abode of sectarian bigotry. It teaches that God is a great and common parent, not of a particular denomination of Christians, but of the whole human race, and a good and unwearied benefactor to all. It should blend with all the common business of life, elevate the mind, give a zest to its purest enjoyments, and heighten while it refined the innocent pleasures of youth. It cannot be inculcated in the form of dry authoritative homilies, to be received altogether upon credit and upon the ground of established prevalence. Whenever the mind is competent to judge of truth by the proofs by which it is established, in spite of all human authority, reason will exert its office, and very often principles, which are sound and just in themselves are discarded, as the hereditary prejudices of our undiscerning childhood.

Religion and knowledge and learning should be made to blend harmoniously, and not speak through precepts and maxims merely, or an occasional act of devotion, or in the cold observance of forms and ceremonies, but constitute a living principle and pervading spirit, the moral beauty of which may be seen reflected in every action of life. A religion like this, associating itself with the gentle admonitions of maternal kindness, while it strengthens all the virtuous impulses of the heart, in the hour of severest trial soothes the soul to resignation. If it is becoming in man, it is doubly captivating in woman. We there expect to find it mingling with the gentleness and meekness of disposition and goodness of heart of the sex. Without it the character of a virtuous and cultivated mother seems incomplete, but with it, especially when united with sound sense and a correct discriminating judgment, she is every thing which the tenderest filial love and affection ever made her. The influence of a community of such mothers, combined with the efforts which are every where making in the cause of female education, would exert a power in the formation of the minds of a rising generation, second only to that of Deity itself. The success which has attended the establishment of female Academies and the Collegiate Institute for young ladies in this City, and the deep interest which is manifested in this Anniversary, afford the most gratifying evidence that these efforts are not undervalued.

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BENEFIT OF SUNDAY-SCHOOLS TO THE COMMUNITY.

From Rev. Dr. Henshaw's Sermon, preached at the request of the American Sunday School Union.

This age has been fruitful in schemes for meliorating the condition of the poor, and lessening the crimes and burdens of social life. For the attainment of these desirable ends, the man of science has taxed his ingenuity to the uttermost, the philanthropist has exhausted his resources, and the patriot put forth his mightiest energies. But I am free to avow the opinion, that the Sunday-school system will be found of more extensive application and more efficient power in the correction of these public evils, than all the plausible schemes which philosophers and political economists can devise. The great end of human laws is, or should be, not so much to punish crime, as to prevent the commission of it. Is this end gained by the infliction of penalties upon old and hardened offenders, while their youthful offspring are permitted to grow up under the evil influences which will almost necessarily produce the same corrupt fruits? Alas! this is only cutting off the branches of a poisonous tree, while its root remains fixed and immovable: it is but cleansing the stream while the fountain remains turbid. But moral and religious education lays the axe to the root of the evil, purifies the fountain of society. To begin with the instruction and discipline of the young, therefore, is the true policy of civil government so far as relates to the prevention of crime. And how powerfully is this theory sustained by the testimony of experience and fact? Could you know the history of the wretched beings whose lives have fallen a sacrifice for their crimes, or of the multitudes who fill the penitentiaries and criminal prisons, how few of them would you find who had enjoyed the blessings of a religious education? Robert Raikes, the venerable founder of the system we are advocating, stated many years ago, that during a period of twenty years, which had then elapsed since the establishment of Sunday-schools at Gloucester, about three thousand children had received education there; and that although he regularly visited the county and city jails, he met, during that period, with one instance only of criminality in any of those three thousand persons. And we should not, perhaps, be wide of the truth, if we were to say, that of the millions of children who have been inmates of Sunday-schools, not ten have ever been convicted of a capital offence.

Pauperism is the twin-sister, or rather the foster-mother of vice: it maintains an affiliated kindred with crime; and general education, upon Christian principles, constitutes the only adequate corrective of both. The common estimate founded upon facts, is, that ninety-nine hundredths of the cases of crime and pauperism in this happy land, originate in intemperance, id'eness and Sabbath-breaking. Destroy the seed, and the fruit will die as a matter of course. Now this can be done only by the patient, moral, and religious cultivation of the infant mind. "If any check can be given to the corruption of a state increasing in riches and declining in morals, it must be given, not by laws enacted to alter the inveterate habits of men, but by education adapted to form the hearts of children to a proper sense of moral and religious excellence." This is the sole employment of Sunday-schools. The favoured inmates of those nurseries of piety are carefully imbued with principles which will be a most effectual barrier against all those influences which would be likely to render them either the curses or the burdens of society. No child will learn intemperance in the Sunday-school, for the paramount law of the institution is the Bible, which teaches that *drunkards shall not enter the kingdom of God.* No child will learn *idleness* there; for the law is, *if any will not work, neither should he eat.* No child will learn *Sabbath-breaking* there, for the law is, *remember the Sabbath-day to keep it holy.*

Nor is the benefit of the instruction confined to the immediate recipient. He takes it with him to his home, and imparts it to the listening members of the domestic circle. The lessons of each returning Sabbath are repeated in many a dwelling place, and many a Sundy-scholar has proved an effectual reprover of vice and a preacher of righteousness, to the mother who nursed and the father who begat him. In this silent and imperceptible manner, this holy system of benevolence is performing wonders in reforming the habits of the nation, and many dens of infamy and vice are being purified from their corruptions, by the cleansing waters of the sanctuary.

Here, then, we behold the best preventive which the wisdom or the benevolence of man ever devised for the greatest evils of society. Let the Sunday-school system, aided by a system of general education during the week, become universal in its application, let it be brought to bear in all its restraining and sanctifying power upon the entire mass of the rising generation, and not, as now, upon only a small portion of it, and many generations will not pass away before pauperism and crime will disappear. The gibbet and the gallows may be dispensed with; the hangman may be dismissed from office; our penitentiaries will be no longer useful, except as receptacles for the insane; and our alms-houses may be converted into nurseries of learning, or houses of prayer. Then should we behold a fulfilment of the prophecy in the text, *all thy children shall be taught of the Lord. Happy are the people that are in such a case; yea, blessed are the people who have the Lord for their God!*

THE WORLD OF CHANGE.

BY MRS. ABDY.

Oh! trust not, cling not, to the hope
Of constancy below,
Earth's fragile blossoms smile and droop,
Her waters ebb and flow:
Yon flow'ret withers as it springs—
Yon bird is on the range:—
Ay, even in life's meanest things
This is a World of Change.

The friends of thy secluded youth,
Who cheer thy tranquil hours,
Will they retain their boasted truth,
Far from these peaceful bowers!
No! glittering scenes their faith shall try,
Their tenderness estrange:
And thou in bitterness shalt sigh
O'er a false World of Change.

Thou, too, wilt change in after years,
Thy spirit's noble ken
Will share the sordid hopes and fears
Of calculating men;
And Nature's charms will fail to please,
And music's notes seem strange,
And Poesy's sweet spell will cease
To bless a World of Change.

Yet though stern time some joys may blight,
Some finer feelings chill,
Oh, may'st thou hold one hope of light,
Unchanged, unclouded still,—
The hope to win, in realms above,
Of bright and boundless range,
A world of constancy and love,
A World that cannot Change.

WATER OF LIME-STONE DISTRICTS.

We are glad to be enabled to present the following letter to our readers. Its publication, especially in this region, at the present crisis of the Temperance reformation, must be regarded as peculiarly apposite. Had Dr. Stephens written with reference to the use of ardent spirit as a preventive of Cholera, we have no doubt, from the numerous forcible and earnest articles we saw from his pen, during the prevalence of Cholera last Summer in New-York, urging the people to abstain from spirituous liquor, as from poison, that his judgment would be found to differ very much from that of those of the physicians of our city, who advised the drinking of brandy during the late prevalence of the epidemic. [Ed. Lumin.

From the Temperance Recorder.

The following letter of Professor Stevens, of New York, will be read with interest by all who are exposed to the inconvenience he mentions. We are glad to have it in our power to give the opinion of one deservedly eminent in his profession, on a subject of such importance, especially as we know that the opinions of medical men, in cases of this kind, have great influence.

New-York, 6th June, 1833.

Dear Sir,—In an excursion, several years since, through the extensive range of lime-stone country, which forms a large portion of the northern and western parts of this state, I had to observe an almost universal recourse to brandy, as a corrective of the effects of lime-stone water. Your philanthropic labors in the cause of temperance have undoubtedly produced a great change in the habits of travellers, as well as of others—still I apprehend that the belief in the propriety of taking brandy *as a medicine* to prevent or remove the effects of impure water, is too universal, and fraught with too many bad consequences not to deserve a special notice; and the subject acquires great importance when we consider that disorder of the bowels affects a very large majority of all those who use, without being accustomed to it, impure, and particularly lime-stone water; and that the occasional severity of this disorder, and the inconvenience to which, even in its mildest form, it subjects the traveller, are such as to lead him to seek a preventive or a remedy. *Brandy is neither the one nor the other.*

The habitual brandy drinker more rarely escapes a disorder of the bowels from the first use of impure water, than the temperate man. An increase of his usual potations seldom gives him immunity. As a means of cure after the disorder has begun, the use of ardent spirits often induces chronic affections of the viscera, usually an inflamed condition of the inner lining of the stomach, causing excessive burning, and inability to retain any thing that is swallowed.

The salts of lime held in solution are chiefly precipitated by boiling. In this city our tea kettles soon become encrusted with a thick coat from the deposit of them, and by just so much is the water purer after having been boiled than it was before.

Boiling therefore being the grand corrective of hard water, it is much to be desired that the keepers of hotels in lime-stone districts should cause such water; instead of that which is, to be offered to their guests. Cold toast water made entirely with boiling water, could not fail to be acceptable to those who know its value. *It is at once a preventive and a cure.* Where this cannot be obtained, mint tea, prepared by adding a few drops of the essence, to hot water and sugar, which may be found at most bars, may be substituted, if before dinner. After the looseness has come on, it will be right to avoid watery fruits and vegetables. If it be slight, no other attentions will in general be required.

I am, &c. ALEX. H. STEPHENS.

The following interesting incidents occurred at the annual commencement of Union College, Schenectady, N. Y. They are furnished by a correspondent of the New-York Observer.

An afflictive event occurred early on the morning of commencement, which cast a gloom over the scenes of the day. A young gentleman, member of the graduating class, and designated to speak the Hebrew oration, W. Dake, of Greenfield, Saratoga county, while bathing in the Mohawk river, waded into a hole beyond his depth, as is supposed, and was drowned. Two of his fellow students were bathing near him, and saw him struggling as he rose, but were unable to rescue him. The body was not recovered till three hours had elapsed; efforts were made to resuscitate it, but in vain.

When his turn came in the order of exercises, the President rose and remarked, that W. Dake was to have spoken the Hebrew oration, a youth of promising talents, a fine scholar, and bearing a high moral and religious character; but God had by a solemn providence this morning called him to his last account. He then called for music, when the affecting words were sung: "I heard a voice say, Write Blessed are the dead who die in the Lord; yea saith, the Spirit, for they rest from their labors, and their works do follow them." Subsequently there were several allusions to it by the speakers. When the pieces entitled "Five Minutes" and "Mental Electricity" were to have been spoken, the President said that these pieces had been prepared to amuse the audience, but the authors wished to be excused from speaking them; the death of a beloved classmate having struck a chord in their bosoms, which refused to respond to any but notes of woe. In his closing prayer, the President, after expressing thanks for the bright example the young man had exhibited, and the hope his friends had in his death, implored that his classmates might profit by this solemn lesson given them, just as they were entering into the busy scenes of life.

The speakers each wore a weed on the left arm, which constantly reminded the audience of the melancholy event which had transpired.

Extract from Mr. Gurley's speech in Boston, in behalf of the American Colonization Society.

"May we not conclude then, that the American Colonization Society exhibits to this nation a plan, by the adoption of which we may fulfil the highest and most solemn duty imposed upon us? A few may be hostile to this scheme, as indeed they are to every scheme worthy of the thoughts and affections of generous and noble minds. They may feel no interest in a cause which must gradually raise a long, injured and wretched people from darkness and the dust, and give them in a land appropriately theirs, and from which their ancestors were wickedly torn away, the laws, institutions and privileges of a free and independent people. But is not such a work *worthy of a nation like this?* Is it not great enough and important enough to unite the hearts and hands of the whole American community in urging it forward to a completion? The most selfish beings in the universe might rejoice in their own freedom and be loud in their praises of liberty. Have *we* as individuals and a nation, obeyed the moral law of earth and heaven, the royal law of Jesus Christ,—"Whatsoever ye would that others should do to you, do ye even so to them?" Impartial benevolence toward men is identical with piety. Let him who loves God love his brother also.

To this nation the interests of the African race are especially entrusted. I have spoken of the number and condition of the free people of color in this Union; but do we sufficiently consider how upon them and our efforts to colonize them seem, suspended all the hopes of Africa. To men of color seems principally reserved the work (was there ever a more glorious one?) of reclaiming Africa and converting her tribes to the faith of the gospel. Were I but master of "thoughts that breathe and words that burn," could I speak with a voice that every American should hear, I would hope on this subject to touch the springs of human action and wake this nation into life. I would urge the people of these United States, from a sense of gratitude to God to assist in the redemption of Africa. I would call upon them to do this with a view to preserve their own inestimable privileges, to strengthen and perpetuate this glorious Union. Finally, I would conjure them, not to lose the opportunity of doing a work of charity and mercy, which must give to our reputation immortal renown among the nations, and throw upon them the glory of an example which would move and bless the world.

Lowell, (Mass.) July 26.

Theatre.—A town meeting was held on Monday last, at which the question was tried whether the town would instruct the Selectmen to license the Theatre which has been recently erected on Lowell Street. There was a very large representation of the voters of the town present, and the votes stood *four hundred and seventy three* against the license and *three hundred and fifty-six* in favor.

We rejoice that the cause of virtue prevailed. We were, before trial, confident that the citizens of Lowell, would see that the evils resulting from the establishment of a Theatre, would be incalculable, and that they would carry in an overwhelming vote against it. They have done so, and nobly sustained the decision of the Selectmen.—*Lowell Observer.*

Sea Serpents.—Evidence on this subject has accumulated, until the fact seems to be proved beyond the possibility of a doubt or cavil.

The eastern papers announce that on the evening of the 5th inst. a schooner off Nahant, the favorite lounge of the Old Serpent, hailed the steamboat Connecticut upon her passage from Boston to Portland, and told Captain Porter, that if he would look out, he might see the Sea Serpent, for "he bore east of Nahant."

The Connecticut steered accordingly,—and very soon, says the Portland Daily Advertiser, not one Sea Serpent alone, but three, some say four, appeared in sight. All the passengers saw these monsters of the deep with their own eyes, distinctly and clearly. One of the passengers who had a good view says, that one of the serpents was one hundred feet in length,—with a head partly in the form of a snake, and partly in the form of a pickerel. Some say this large serpent was judged to be about 90 feet long. One threw his body out of water about fifty feet in a spiral undulatory motion, which formed at times upon a calm sea a beautiful dark arch. During a portion of this time, one of the serpents was thought to be distant about twenty rods, and before and after this near approach, they could be seen for some time with a glass. The serpents seemed to enjoy the sport, and played around the boat for some time.

The Boston Morning Post says:—"Their heads bore a resemblance to the pickerel, and the crease of their mouths, marking the division of the jaws, was like that of a common snake. The engine of the boat was stopped, and for three quarters of an hour we had a cool and deliberate view of these monsters."—*N. Y. paper.*

Law vs. Retailers of Ardent Spirits.—Several individuals were tried last week before a justice's court in this village, for having violated, at a camp-meeting which was held in Smithville a week or two since, that portion of the statutes which prohibits the sale of ardent spirits within two miles of such assemblages. They were severally fined from $5 to $10, with costs of suit.—*Oxford (Chenango, N. Y.) Republican.*

COMMISSION
And Forwarding House,
NEW-ORLEANS, LA.

GEO. W. ADAMS, late of Louisville and HENRY S. BUCKNER have connected themselves in Business under the firm of *Adams & Buckner*, for the purpose of transacting a

General Agency, Commission and Forwarding Business,

in the city of New-Orleans, with capital sufficient to render facilities, and a determination to devote strict attention to the interest of those confiding Commissions of any kind to their charge. A liberal share of patronage is solicited

New-Orleans, July, 1833.—50-2m.

MERCHANT TAILORS'
FASHIONABLE STORE.
No. 2, Cheapside, Lexington.

WILLIAMS & WILSON

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of colour and quality, suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons,

and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞Please call and examine.

☞*Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.

June 5, 1833.—48-tf

NEW GOODS FOR 1833.

JAMES G. M'KINNEY & CO.

ARE now receiving their first supply of SPRING AND SUMMER GOODS, consisting of all articles necessary for this market: Such as very superior Cloths and Cassimeres, all colours, a great variety of Goods for Summer wear for men and boys, painted Muslins, Calicoes, Ginghams, Silks, fancy Handkerchie's, Colerain Linen of extra quality, &c. Also a general assortment of Hardware, Groceries, &c. which as usual, will be sold at a small advance to purchasers to sell again. We invite their attention.

Lexington, April 24, 1833—42-tf.

The Hygeian Vegetable Universal Medicine of the British College of Health, London.

THE very increasing demand for The *Hygeian Vegetable Medicines* of the *British College of Health*, has induced the Agent for Kentucky to obtain an ample supply, by which he will be enabled to extend its beneficial influence to many of the principal towns of this State. The high character this invaluable Medicine has acquired in nearly every State of the Union, is now firmly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience; it is therefore sufficient to say, that the Hygeian Medicine only requires to be persevered in. Innumerable are the cures it has effected in consumptions, dyspepsia, fevers, ague, indigestion, cholera, inflammations internal or external, mercurial diseases, billious and nervous affections, all diseases of the liver, yellow fever, gout, rheumatism, lumbago, chronic pains, feminine obstructions, tic-doloreux, dropsy, St. Vitus' dance, epilepsy, apoplexy, paralysis and palsy, jaundice, scarlet fever, asthma, gravel, piles, stictures, scrofula, and all diseases of the blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale, at the store of Mr. J. Tilford, or of Mr. White, Agent for Kentucky, at Mr. G. Adams' Store, Court House square, Lexington.

Price in boxes according to size, $1, $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.

Lexington, April 9th, 1833.—40-tf.

NEW AUCTION
And Commission Store.

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main-street, opposite the Post-Office. F. MONTMOLLIN.

Lexington, Ky. October 31, 1832—18-tf.

HATTING BUSINESS.
JOHN STEEL

RETURNS his thanks to the public, for the very liberal encouragement he has received from them, and in order to serve his friends and customers more promptly and better, he has taken into co-partnership with him, **WILLIAM TOD,** Jr. who will take charge of our Manufactory, personally. Mr. Tod has worked in most of the Eastern Cities, and made himself thoroughly acquainted with the latest improvements of the trade in all its branches. By our close application to business and great desire to give satisfaction, we hope to merit an increased share of public patronage. The business to be continued at the old stand at the corner of Main and Main cross st. under the firm of

STEEL & TOD.

N. B. One or two Apprentices who can come well recommended, will be taken to learn the above business. S. & T.

Lexington, October, 31, 1832—18-1y.

NEW GROCERY
AND PLANK YARD

JOHN SHROCK, has the pleasure of informing his friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New-Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese, Nails, &c &c.

Also: A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merit a share of public favor. The attention of the public is respectfully invited.

Lexington, October 24, 1832—17-tf